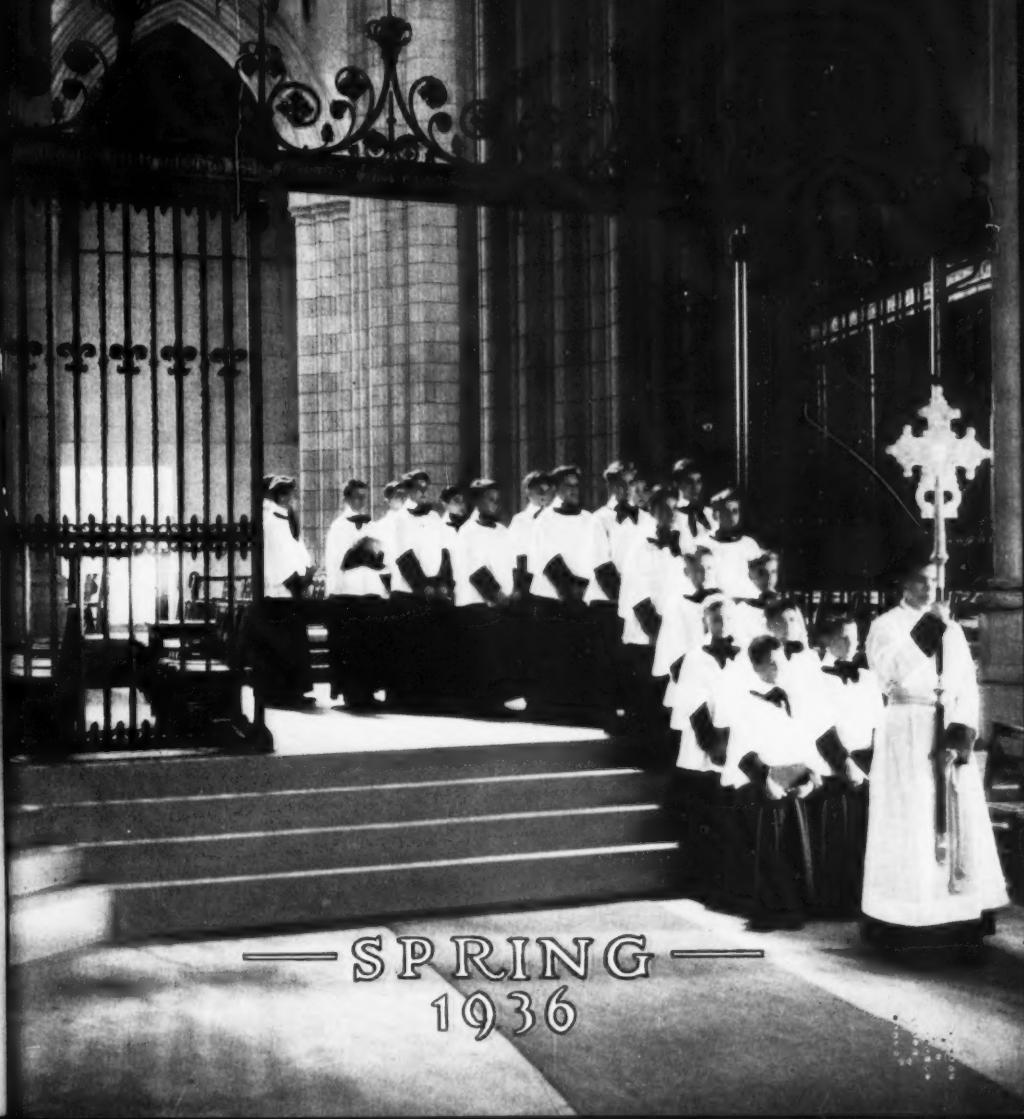


The Cathedral Age



— SPRING —
1936



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Further information will be furnished gladly by the Dean of the Cathedral or the Executive Secretary of the National Cathedral Association.

"A POSITIVE GAIN TO CITIZENSHIP, TO MORALITY, AND TO CIVILIZATION"

The general Convention of the Protestant Episcopal Church met in Washington in October, 1898, only a month after the Cathedral land was bought—and on the Sunday before its adjournment, the Peace Cross, which commemorates the ending of the War between Spain and the United States, was unveiled.

At this, the first service of the Cathedral, President William McKinley said:

"I appreciate the very great privilege, extended to me through its bishops and laymen, of participating with this ancient Church, in this new sowing for the Master and for man. Every undertaking like this, for the promotion of religion, morality and education, is a distinct and positive gain to citizenship, to morality and to civilization."

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The Cathedral Age

VOLUME XI

Spring, 1936

NUMBER 1

EDWIN NEWELL LEWIS, Editor

ELISABETH ELLICOTT POE, Associate Editor

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"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matthew 11:28.

* * * *

Central panel of the triptych recently installed above the altar in the Chapel of the Holy Spirit—that quiet corner of Washington Cathedral set aside for private devotion and meditation. The two side panels present angel figures with iridescent wings, symbolic of the Holy Spirit, with a frieze across the bottom composed of doves; representing those seven fold gifts of the Holy Spirit explained in the Order of Confirmation.

Newell Convers Wyeth of Chadds Ford, Pennsylvania, is the artist. Other notable examples of his work are to be found in the State Capitol of Missouri, the Hubbard Memorial Building of the National Geographic Society in Washington, the Federal Reserve Bank in Boston, and the Franklin Savings Bank in New York City.

The triptych will be described, in more detail, in a future issue of **THE CATHEDRAL AGE**.

Stephen Spaulding Men Coll.
Cathedral

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VOLUME XI

NUMBER 1

The Cathedral Age

Spring, 1936



The Making of Cathedral Sculpture*

By John Angel

THE Gothic style, like the religion which fosters it, is a long way from having run its course, and the manner in which it has met the criticisms of the past shows us clearly how it will meet and survive the criticisms of the future. How did this manner of building arise? It reflects a distinct kind of life, and its emotional influence makes us curious about its origin. We know that men of our own time, left to their natural reactions to surroundings, would not have produced it.

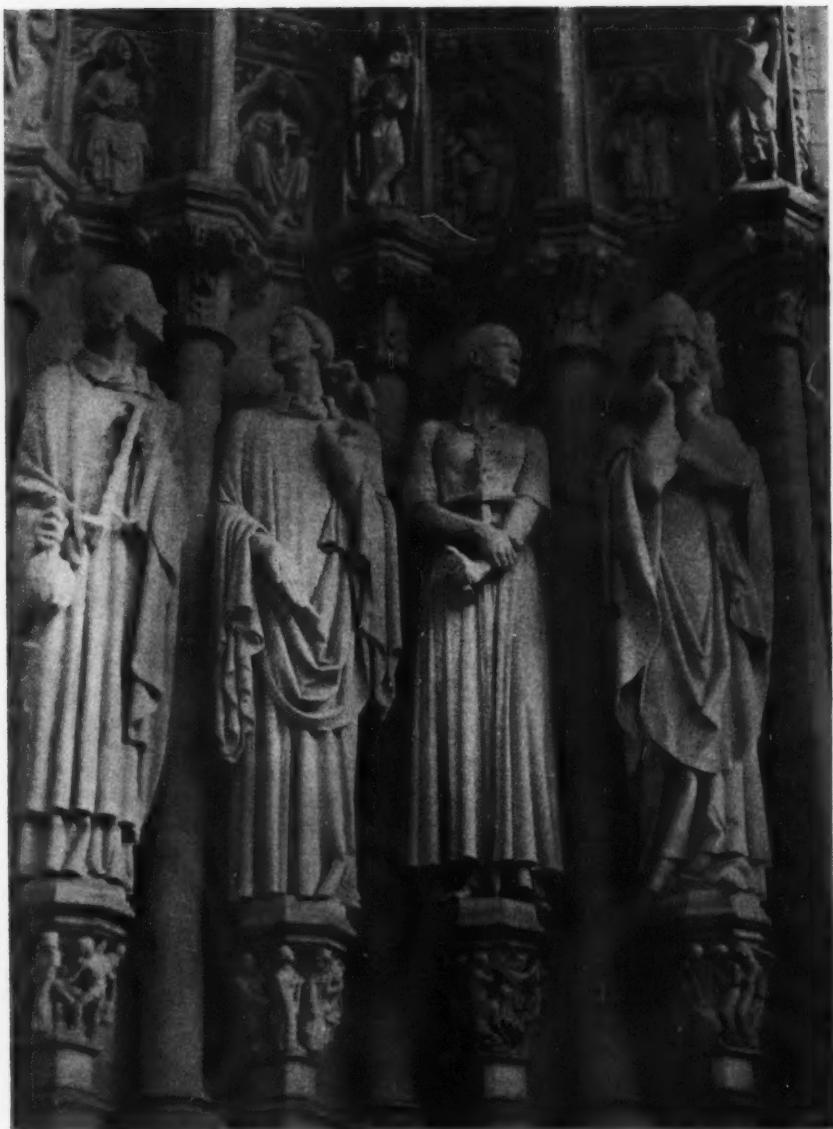
Toward the end of the Twelfth Century there arose in Europe, out of a variety of styles, mainly from the East, a style of architecture which we have come to think of as a spontaneous expression of the time. It was richly dowered with their simple burning enthusiasms as well as their native vitality. The workman was an honored citizen; he was guild conscious, craft conscious and Cathedral conscious. A mediæval town was a craft university, an institution which is badly needed

today.

Men were then more interested in crafts and religion than in anything else. The guilds which grew up with the crafts were not unions, such as exist today, for the protection of the workers, but had as their main purpose the raising of the standards of the arts. They even served as tribunals through which a client could demand good craftsmanship. All work of that period gave one the feeling of awakening life. It seemed to breathe new energy and daring. It rose, spread its wings in high vaulted Naves and Choirs; it sang paens of joy in traceries, windows and portals. The very tombs of its saints, bishops and kings seemed by their grandeur to sing out the words "In praise and thanksgiving for his dear life, so well and truly lived and so simply laid down in the end." The whole nature and purpose of the style was to speak and sing, and in that role it became highly adventurous and noble.

The epoch produced the style. It is fortunate that the only period in the world's history which *could* have given birth to it, did do so. And it has come

*Condensed from a lecture delivered recently in the Synod Hall of the Cathedral of St. John the Divine in New York City. Mr. Angel is making some of the sculpture for this Cathedral, of which Cram & Ferguson are the architects.—Editor's Note.



PORTION OF THE NORTH TOWER PORTAL IN CATHEDRAL OF ST. JOHN THE DIVINE
The figures executed by John Angel, sculptor, include St. Lawrence with the grid, St. Vincent of Saragossa with the raven, St. Joan of Arc with the sword and St. Denis with the severed head. Sibyls and angels are shown above.

down to us as the most appropriate style ever conceived as a setting for divine worship. It had other qualities as well; it had humor, not only in the lively and sanguine character of its ornament and appurtenances (sculpture is an appurtenance), but in the happy way the craftsmen had of putting in the unexpected.

We know the style today by the name of Gothic, but it was not called Gothic by the men who produced it. They were proud men and would have been offended by the implication—"Barbaric! Uncouth!" It was not until the 16th century that artists of the Italian Renaissance nicknamed it "Gothic" as a term of reproach.

Not only has it survived the reproach and actually changed the meaning of the word, but it can, by its unquestioned position, afford to be magnanimous, because all manners of men are lifted and sustained in its presence.

In the book of Ecclesiasticus this poignant thought is expressed: "The wise workers of skill are the persons who maintain the fabric of the world, and in the handiwork of their craft is their prayer."

The fact that we are taking on ourselves the responsibility of building Cathedrals in these days need not appall us; very soon they will be needed to maintain the fabric of men's minds. Do you know that in Britain in the 13th and 14th centuries, forty Cathedrals were being built simultaneously?

I was recently asked this question, "Why don't you artists record the present time? Important things are happening; great discoveries are being made. Why don't you record these, instead of the saints?" People often imagine we do not think of such possibilities. But such things are better recorded in literature than in the plastic art. The scope of the artist is limited by a great many considerations. To a certain extent we do record the period, and within the limits of suitability the church has always carried in its decorations sufficient records for

us to form reliable conclusions about the life and progress of its time.

When we approach the *portals* of a Cathedral, however, we should encounter first the greatest and most permanent and significant things. The wonderful discoveries of science and mechanics will have their rightful place later. There are always thousands of inventors, but only one saint in twenty millions. Sometimes they are combined. Let us begin by recording them. They are the focal points of the whole structure of our Church and our religion. Real men and real women—the most courageous fighters the world has known, who put high ideals of conduct before life. Had they not done so, the Church would not hold the impregnable position that it holds today. Let them grace the portals. They always have and I think they always will.

The most important aspect of my approach to my work as a craftsman on the statuary of the North Tower Portal of the Cathedral of St. John the Divine was the obligation I felt to make each statue as fine in every way as these martyrs deserved. It soon became apparent that to do that I must acquaint myself with the story of each, and with the mass of symbolism which has grown up around them. I must know the manner in which such statuary has been conceived by my predecessors; I must eliminate uncertain material as far as possible, but I was forced to make my own deductions and selections, as I was forced to make original conceptions. It was fascinating work, and it set my mind working and groping into other matters besides the technique. I came to some interesting conclusions, especially regarding the intimate relationship which exists between a high form of art and a lofty form of religion, and consequently a well ordered form of civic life.

The most hardened criminal or primitive is affected by the majesty and solemnity of a Cathedral. For what reason do the vulgar refrain from vulgar behavior within its walls? Carrying on this



SAINT JOAN OF ARC

line of thought it becomes evident that the finer the church, the more salutary the effect upon behavior. The very material aspect of it, and not only the act of divine worship, the architectural forms reflecting the things for which it stands. It was this that the awakening mediæval mind sensed, and they gave their Cathedrals a majesty commensurate with the results they expected. Who shall say they were mistaken?

"Let us build a house to the glory of God so magnificent that those who come after us will say that we were mad." With that motto the presiding clergy of Seville approached their task of Cathedral building. And it was in somewhat that spirit, tempered with humility before the problems, that I approached my task of making the statues of the martyrs permanently represent the things they stood for.

and died for. And yet each one had to be a distinct personality, each visualizing for us the particular saint so that it could be no other, and each representing in every detail the highest characteristics that were in him.

Take Thomas à Becket for example: — physically tall, powerfully built, commanding in appearance and manner, somewhat austere, energetic, with large and expressive eyes and heavy brows. Contemporaries say that his eyes roved restlessly to and fro wherever he went. He was naturally self-willed, dominating, and courageous, as fearless a soldier in battle as he was when Archbishop of Canterbury. He unhorsed in single combat a champion of the French army (Engleran de Trie). He was the friend and adviser of the young King Henry the Second, later his most respected and closest counselor. As chancellor, he showed his greatest powers as an organizer and diplomatist. He not only organized the Toulouse campaign of 1159, but made the treaty of peace a year later. At this time he was virtually King of England, whilst Henry ruled from France. Capable and punctilious in everything he undertook as chancellor, thorough and fastidious in his observance of the rules and penances when he assumed the Benedictine habit, he showed his natural conscientiousness, courage and ability in all he did. As Archbishop he proved to be



SAINT THOMAS À BECKET



SAINT VINCENT OF SARAGOSSA

a man of high principles with sufficient strength of character to stand steadfastly by them against all odds.

In my statue of him, I have tried to represent just those characteristics, and I have discounted as unproven and unwarranted by facts the imputation by some writers that he wished and hoped to become a martyr, and openly courted the King's displeasure to that end. He was in the prime of life and power and influence when he was murdered. I have tried to incorporate in the statue the whole personality as I have outlined it, showing it in the facial aspect, in the stiff manner of holding the book, the mus-

cular hands, the strong straight folds of his dalmatic, as well as in the whole defiant pose of the figure. Besides the symbol of the axe buried in his head, I have placed the crown which he defied under his feet. Upon the "apparel" of his dalmatic I have represented, as though in embroidery, three incidents in his life:—(1) As a Benedictine novice washing the feet of beggars. (2) As a soldier in armor unhorsing a French knight in single combat. (3) His murder in Canterbury Cathedral.

I had to produce his portrait out of what scanty prints and drawings I could find. He was murdered in 1170, long before the advent of printing. Old manuscripts exist giving what purport to be likenesses. I suspect that not a single one was contemporary. The only detail that I could find in common was the fact that he was clean shaven. The word descriptions which exist, however, are vivid enough to give us his type of man, and these have been my greatest authorities. On the pedestal of his statue, as upon the pedestals of all the saints, I have carved the scene of his murder. Whilst he is being struck by Reginald Fitzcurse, the other three knights are timorously awaiting the turn of events before striking their blow. A monk is holding a prayer book before Thomas, as he recites his last prayer. The cross which was thrust forward by John of Salisbury to protect the saint was broken by the axe, and I have so shown it. I have depended largely upon the record of the event as given by Dean Stanley from the contemporary records, in his fascinating book, "The Historical Memorial of Canterbury Cathedral."



SMILING ANGEL

Another Era of Cathedral Building Under Way*

Skilled Hands Busy as New Temples Rear Their Pinnacles Skyward

WASHINGTON — Removal of the iron scaffolding from the west facade of the Cathedral of St. John the Divine, on Morningside Heights, New York City, recently, disclosed the entrance to this immense Gothic church, and marked another important step toward completion of America's largest religious edifice.

Paralleling the Cathedral building era of the Middle Ages, a new age of Cathedral building is under way in many parts of the world, says the National Geographic Society. Architects are poring over blueprints, cranes are lifting huge blocks of stone into position, and artisans are busy chiseling out statues and delicate stone tracery as new temples rear their pinnacles skyward.

When finished, the Cathedral of St. John the Divine will rank third on the list of the world's largest, seating 10,000 people, with standing room for 40,000 more. Its exterior length, 601 feet, is exceeded only by St. Peter's in Rome, which is 718 feet long. Its central tower will soar 455 feet. Distinctive features

are the seven Chapels of the Tongues, in which services are occasionally held in foreign languages.

In Washington, D. C., work is going forward on a great fourteenth century Gothic edifice. High above the city, on Mount Saint Alban, rise the lofty gray walls of the Washington Cathedral of Sts. Peter and Paul. Its exterior length will be 534 feet. Its central tower will rise 262 feet. Among the outstanding features of this superb structure are the Bethlehem Chapel, containing tombs of Woodrow Wilson and Admiral Dewey, and the choir stalls to be carved from oak trees that previously stood on the grounds.

Baltimore is to have two new Cathedrals, The Roman Catholic Cathedral of the Assumption of the Blessed Virgin Mary will be Romanesque, with a nave seating 2,500 people. The twin towers flanking its main entrance will recall Notre Dame of Paris. The Protestant Episcopal Cathedral of the Incarnation, of which only the pro-Cathedral is built at present, will be a limestone edifice suggestive of English and French Gothic types. Seating about 3,000 it will be approximately 330 feet long with



WASHINGTON CATHEDRAL

"High above the city, on Mount Saint Alban, rise its lofty gray walls."

*Article reprinted from the Cincinnati *Times-Star*, issue of January 25, 1936. The photograph was taken by the National Geographic Society and used in Christmas greeting card sent to their employees. — EDITOR'S NOTE.

a spire four hundred feet high.

Ground was broken in the summer of 1932 in Upper Roxborough, Philadelphia, for the Cathedral Church of Christ. Built in a free Gothic style, it will be 460 feet high.

After the fire of 1906 had swept the homes from the crest of Nob Hill, San Francisco, the cornerstone was laid there in 1910 for Grace Cathedral, to be the largest of its kind west of the Mississippi. This partially constructed, 340-foot edifice is being built chiefly of steel-reinforced concrete. The lighted cross on its central tower will be the highest point on the city skyline, and visible for miles to ships entering San Francisco Bay.

Other Cathedrals being projected in the United States are St. Philip's in Atlanta, Ga.; Trinity, in Trenton, N.J.; St. Mark's, in Seattle, and the partly finished St. John the Evangelist, in Spokane, Wash.

Spain is building two new Cathedrals. In the suburbs of Madrid have been built the foundations and shrine of La Almudena. In Barcelona, the shrine and two towers of La Sagrada Familia have been completed.

England, home of many ancient Cathedrals, is still building them. An Anglican Cathedral, that will take its place with the largest in the world, is being erected in Liverpool. Situated on St. James Mount, this huge Gothic structure dominates the city and is a landmark to ships on the River Mersey. Built principally of locally-quarried red sandstone, its exterior will be 619 feet long and its large central tower, 97 feet square, will rise 308 feet above floor level. Its foundation stone was laid in 1904 by King Edward, and the choir alone was 20 years in building. A war memorial chapel contains an illuminated vellum roll of honor on which are inscribed names of the nearly 40,000 Liverpool men who perished in the World War.

Brownlow Hill, Liverpool, has been chosen as the place for an immense Roman Catholic Cathedral, in which 10,000 worshipers will be able to see the high altar at the same time. On the site, where the foundation stone was laid in June, 1933, will rise a massive domed brick structure, probably of the Renaissance period. It is expected that it will take at least twenty years to build.

Still another Cathedral is being built in Guildford, England.

In Victoria, British Columbia, Christ Church Cathedral was completed in 1932. It is 305 feet long, topped by a tower 185 feet high. In the south aisle, children's eyes may wander to the robin and its nest carved in stone on the capital of one of the columns. It commemorates the trustfulness of a pair of robins that, during construction of the building, nested and reared their young on the scaffolding, unafraid of the workmen.

At the other side of the globe, British choristers are singing in St. George's Cathedral, Capetown, South Africa, the foundation stone of which was laid in 1901 by the then Duke of York, the late King George V. In this French Gothic building of warm yellow stone, the windows are narrow and placed high to avoid glare of the African sunshine.

In Nairobi, capital of Kenya Colony, East Africa, the Cathedral of the Highlands is being reared. Built of locally-quarried bluish-gray stone, it awaits the addition of its twin towers.

In Suva, Fiji Islands, a site has recently been purchased, and plans are being drafted for an Anglican Cathedral.

Christmas night, 1932, saw the dedication in La Paz, Bolivia, of a Cathedral which had been under construction for nearly a century. Its organ, with 4,500 pipes, is said to be the largest in South America.

Chartres and Leon*

By Helene Boussinesq

THERE are places on earth that seem to have received some special grace. They may be landscapes, buildings or cities. The form in which they appear to the eyes is of but relative importance: whatever that form may be, the visitation of Spirit is there, which constitutes their beauty. Such visitation is hard to analyze: it follows the laws of Spirit, and eludes the working of our minds. Yet the forms may be studied, as it is through them Beauty puts on—here or there—her sundry and equally bewitching visages.

Two such places are Chartres and Leon: I mean their Cathedrals; though the cities themselves, living in the reflection of such Cathedrals, are not without interest. Yet the cities are not to be considered here.

Chartres and Leon are both Gothic Cathedrals. The word Gothic implies a resemblance; but the analysis of the special form of Gothic exemplified by each of them, shows great differences. I shall leave the exterior building—the shell, so to speak, of a precious kernel; grown from the centre outward and corresponding most exactly to the interior building—to examine the latter only.

Chartres is the earlier in date, and belongs to the first period of Gothic, just evolved from the Romanesque. It is, in fact, the purest example of that first Gothic, which is not tentative or blind or unexpert, but fully masters its thought and ideal. There, in Chartres, bay after bay from the western doors, rise the three tiers that are the organic elements of the Gothic frame: pointed arch, blind triforium, twin windows of the clerestory, up to the vaulting. Bay after bay the same structure is repeated, not emphatical-

ly; most humbly, on the contrary. The same experience recurs in architecture, in the art of building, as in our daily lives: the same drudgery of work or sin: with God above to set things right, and persistently forgive.

Humbly, I say through the corridor of this monotonous succession of several bays, the wonderful opening, in three different directions, of Transept and Choir is reached. I know the church was built the other way round, beginning by the Choir and working westward. Yet the tourist or the worshiper is bound to follow that road, from the west to the Sanctuary. For him to enter the Cathedral by either the north or the south door, is a mistake. Those doors are meant for the crowd to go out, on high festival days. The "Chartrain" may also use them, who has grown so familiar with the building that all ways of approach are equally open to him, because his Cathedral lives in his very heart.

The glass is in wonderful harmony with the building, not decorative solely, superadded, but inserted in the architectural elements. In the aisles, the narrow lancets, allowing for plenty of wall between them; and in the clerestory the tall windows, which also leave the shafts running from vault to pillar perfectly visible and distinct between each pair, insist on the division into so many bays. The glass itself is early work—twelfth or thirteenth century; what there is of other periods is insignificant. Whether in the legendary windows of the lower story or in the tall figures of the upper one, the colorful effect is due to the splitting of the glass into small pieces; to the use, in one window, of practically every color—though, of course, there are dominant tones. As in the architecture, the same process of patient repetition is the characteristic feature of the glass in Chartres; and it is indeed the characteristic trait of

*This manuscript comes to THE CATHEDRAL AGE from the author's home, 13 Boulevard Mont Parnasse in Paris. She is a discerning critic.—Editor's Note.

Gothic, which, if anything, is a living organism as is the body, made of an infinity of cells, which die and are replaced and are constantly repeated—and not an abstract, intellectual or geometrical construction of the brain. Does not that explain, by the way, how a Gothic building has so often been left unfinished, the work being resumed or not much later, and without any injury to the existing parts?

Now we go to Leon, which was built after Chartres. The first sensation one experiences when entering it is, I think, of sheer joy or perfect elation (not exaltation). If, in Chartres, the path is long before the Sanctuary is reached, here, it seems one has arrived; one enters Paradise without the need of any pilgrimage. After having passed through the northwestern door, near the old tower, the impulse is to leave the north aisle, and cut across the Nave, and, in a sort of zigzag line, reach the Crossing quickly. I am fully aware the absence of chairs, and the presence of the bulky coro or chancel in the Nave, favor this. The pillars seem to have no material existence; they do not limit the Nave on both sides. In fact, I have never looked at them; while in Rheims, for instance, the eye is bound to follow the line of pillars, up to the vaulting.

And when one stands, as it were, in the center of things, one realizes the Gothic of Chartres has evolved though the elements be kept. Here the vault is lower; the opening of the arches between aisles and Nave, wider; more light—as much light as possible—has been called into the building: the windows reach from bay to bay, both in the lower and the upper stories, without any wall left; and the triforium has been opened up to receive more windows. Instead of the grim insistence of Chartres on the Christian experience, which reaches light after a dark and painful effort, everything here is made accessible and more amiable.

Leon is perhaps the first example—it is certainly the purest—of the Spirit

of man thus asserting itself, turning its back upon religious experience. But it was built at the right moment, before the later exaggerations of Gothic, and the proud conceptions of the Renaissance or classic periods. It has the freshness and, as it were, the wonder-struck eyes and the naivete of a newborn thing. And its sweetness and smile look inward still, and bespeak dignity, repose and restraint.

What of the glass which, after all, is the cause of the many pilgrimages taken to Leon of late? As in Chartres, it harmonizes wonderfully with the building. Technically, no glass is worse than the worst in Leon; no glass is better than the best to be found there, in the Apse. I do not think it is especially yellow. Yellow is a dangerous word that rhymes with mellow; and the mellow quality of Leon seems to call for the word yellow. In fact the north windows of the Nave, except the early thirteenth century one—remind me of Saint Pierre in Chartres; and my two favorite windows, one in the Apse, the other in the South Transept, are respectively blue and yellow, red and burnished gold. The palette is very much the same as in Chartres. The splitting into an infinity of pieces also remains, for the leads help to enhance the colors, as do the walls.

In every other respect, the effect of the glass in Leon is very different from what it is in Chartres. And we must suppose ourselves standing at the Crossing, with the Apse glowing, not in the far distance but, it seems, very close to the heart.

Two rows of figures, standing one above the other, run round the clerestory. They are eight in the wide windows of the Nave, Transept and Choir; four in the narrower ones of the Apse (the central window being excepted). Each figure is smaller than the tall ones of the Chartres clerestory. The use of practically every color in one individual window is not retained here: two colors only are used in every figure (three, including the back-

ground)—blue and yellow, for instance, or red and white. I am very distinctly thinking of the lower figures, left and right of the central window. Mr. Burnham noticed that in the vestments no pigment or grisaille is used—but only for the necessary delineation of features or hair. Fewer colors, less grisaille: man has begun to think: why should we take more trouble than is needed? The effect to be produced is considered; and has taken the place of patient labor, given gratis.

We are in the late thirteenth, or the beginning of the fourteenth century. But the effect is undeniably beautiful. The glass sings and speaks for itself boldly. And the figures, clearly visible, are designed in a superb manner. The curve of the body of these gentlemen, who must be sacred personages, is that of Spanish caballeros; their long faces, those of the Spanish lords in the work of Greco; and their attitude altogether that of grandes. The drawing in Chartres, less real, more hieratic, sets the Virgins

and Angels, the patriarchs, saints and apostles of the clerestory aloof from us. They are given to our worship, admiration or awe—unapproachable. The people in the Leon clerestory seem to belong to a human court, not a heavenly one. They are meek; they stretch out a welcoming hand, equally courteous and noble as they are.

What can be said more? Chartres will always be, I think, unique in its spiritual significance, and technically superior: truly inspired. The charm of Leon, on the other hand, is unspeakable; it has the tranquil audacity of a new attempt,* and the heart-moving fragility of the work of man.

Now, if we go out of either building, we find the statues tell the tale of their Cathedrals: those in the Portail Royal of Chartres intensely alive with spirit; those in the south entrance of Leon, graceful in their perfect balance, equally human and grave, open-eyed and thoughtful.

*Not turned into formula.

THE UNSEEN GUIDE

Arrayed in purple cap and flowing gown,
Within a quiet chapel, kneeling down;
I prayed to God and deep petition made,
That I might be a fit Cathedral Aide.

"O help me, Lord, to know just what to say
To pilgrims in Thy Holy House to-day;"
The answer came, "Let perfect peace abide,
For I am always with you as you guide!"

And what a change this blessed promise brings!
The very stones seem now, as living things;
He speaks through symbol, reredos, and boss;
His love envelops me at every cross!

Within each sacred chapel set apart,
Its truth pours forth to fill my waiting heart:
I sense a mystic Presence everywhere,
And know the Lord is in His Temple there.

In consecration now I humbly kneel,
And thank Thee, Lord, that Thou hast made me feel
How wonderful the privilege to guide
With Thee, most Holy Spirit, at my side!

—Helen Stuart Griffith.



HIS MAJESTY KING GEORGE V

Portrait by Frank O. Salisbury, reproduced by permission of the National Gallery of Art, Smithsonian Institution in Washington.

"Center of Unity, Confidence and Stability"*

A Tribute to King George the Fifth
By the Archbishop of Canterbury

I THINK you will expect me to speak to you, assembled in full Synod, some words about the great loss under whose shadow we meet. My words must be few and simple. This is no occasion to make any attempt to estimate the place in our long history

*On the twenty-third of January, within two days of the passing of King George the Fifth, the newly elected Convocation of Canterbury held its first session. At the meeting of the Upper and Lower Houses together, in full Synod, His Grace the President (the Archbishop of Canterbury) spoke, not only to the assembled company, but to the whole Church in England and the Empire, of the loss which had so suddenly come upon them. His words are printed in THE CATHEDRAL AGE through the courtesy of *The Church Assembly News* of the Church of England.—EDITOR'S NOTE.

either of the reign or of the personality of the dear and honoured King who has been taken from us. Indeed, I cannot bring myself to make any formal speech. King George permitted me to look upon him as a very dear friend, and the memories are still fresh within my heart of the last two days of his life which I have spent with him as he lay in weakness in his home, and especially, if I may venture to say so, of the moments in which I prayed with him and gave him my blessing, and in which I commended his soul, as it was passing, to our loving and merciful God.



"GRANT US GRACE SO TO FOLLOW THY BLESSED SAINTS IN ALL VIRTUOUS AND GODLY LIVING . . ."

The Bishop of Washington offering closing prayers at the service in memory of His Majesty, King George V, attended by members of the President's Cabinet, the Diplomatic Corps and British Societies.



THE BRITISH AMBASSADOR AND
LADY LINDSAY

It must suffice to recall for one minute the singular respect and affection which his people felt towards him—respect and affection which, I venture to say, were given in like measure to no other monarch in our history. The fullness in which they were given was the more remarkable because he never allowed himself to court popularity; yet his people, here and oversea, as they watched the courage and the constancy with which he met all the trials of the most anxious years of his reign, found in him the center of unity, con-

fidence and stability. They discerned in him just those qualities which they desired for the British folk; the sterling qualities of honesty, simplicity, frankness, and a high standard of personal life and public duty. It is to all of us a cause of thankfulness that, in what proved to be the last year of his reign, he witnessed a revelation of the love and loyalty he had inspired, which I know well both surprised and deeply moved and cheered him.

It is perhaps natural that in this Assembly of all others I should dwell for one moment, though with a rightful reserve, upon his religion. It was at once most simple and most real. It was based, not upon emotion, but upon a reverent sense of his duty to God. It showed itself in certain fixed habits of his life, his daily prayers, his daily



THE SECRETARY OF STATE AND MRS. HULL

DISTINGUISHED MEMBERS OF THE CONGREGATION AT MEMORIAL
JANUARY 28, 1936. PHOTOGRAPHS BY



THE JAPANESE AMBASSADOR AND
MADAME SAITO

reading of the Bible, his attendance every Sunday, wherever he might be, at the public worship of God. The use of the name of God in public utterance was, I know, for him no mere convention, but the expression of a simple reverence and a deep sense of his own responsibility to God.

So the years of his steadfast service here are over. When yesterday morning I looked for the last time upon his face I saw in its beautiful tranquillity a symbol of the peace which we pray God will give him now and ever. For more than forty years he and our Queen Mary were bound together by the closest ties of love and comradeship. To her our sympathy goes out

from full hearts. I can bear witness to the truly noble fortitude with which she has borne the anxiety of these last days. To all around her she has been a veritable rock of calmness and courage. The tide of sympathy which is now flowing around her will surely support and encourage her. We pray that God may give to her the comfort and strength of His Holy Spirit, and that she may be spared for many years to enjoy in ever fuller measure the affection and admiration of her people.

It so happens, by a singular coincidence, that this Convocation will be called both to hear the reply of King George to the address which Convocation presented to him on his Silver Jubilee, and to present the address,



THE SECRETARY OF WAR AND MRS. DERN

SERVICE FOR KING GEORGE IN WASHINGTON CATHEDRAL ON
COURTESY OF THE WASHINGTON STAR.



THE CHIEF JUSTICE AND MRS. HUGHES
LEAVING THE CATHEDRAL



SIR RONALD LINDSAY AND
MRS. ROOSEVELT

customary upon the opening of a new Convocation, to King Edward VIII. When I speak of him, I am sure I carry you all with me when I say how profoundly moved we must needs be at the thought of his entering so suddenly upon a responsibility so great, a position so exalted, a task so difficult. Yet he comes singularly equipped for the fulfillment of that task. He has acquired a unique knowledge of the life of the people of this country and of

the Dominions oversea. He has proved gifts of happy speech, and has manifested widespread interest in all the concerns of his subjects. We pray most earnestly that God will give him grace, that God the Holy Spirit will direct his counsels and guide his mind, and that he may have grace in character and ideals to rise to the height of the great responsibility with which he has now been entrusted.

PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL

(LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

God's Cure for Sin*

THE world of our time is bewildered and anxious. We are beset by problems, and leaders offer various and incompatible solutions. Many turn to the Church to ask if it has any remedy to offer; some of them ask hopefully, some scornfully. The Church has certainly a remedy to offer, but it is not always welcome.

There are a great many problems that cannot really be solved, but can be abolished. That is true of most of all problems of today. And we feel baffled and puzzled, because we go on looking for the way of solution which does not exist. For these problems will endure so long as we are the sort of people that we are. While we are unchanged, the problems will be unsolved; when we are altered, the problems will be abolished.

A man who felt that he had not had a fair deal under his father's will once asked our Lord to call on his brother (presumably the executor) to divide the inheritance properly. Our Lord could not comply with the terms the man laid down, namely, the mere assertion of authority. He explains why in His answer: "Who made me a judge or a divider over you?" But He would tell them how to abolish the problem—"Take heed, and beware of covetousness." Let covetousness be seen for what it is. Cast it out, and the problem vanishes.

The world is always asking the Church to tell it how it can escape the consequences of its sin—that is to say of its selfishness, for this is the root of all sin. But the Church has—or ought to have—no interest in doing this. Its concern is to tell men how to escape from the sin itself, and this will carry with it (of course) escape from the consequences.

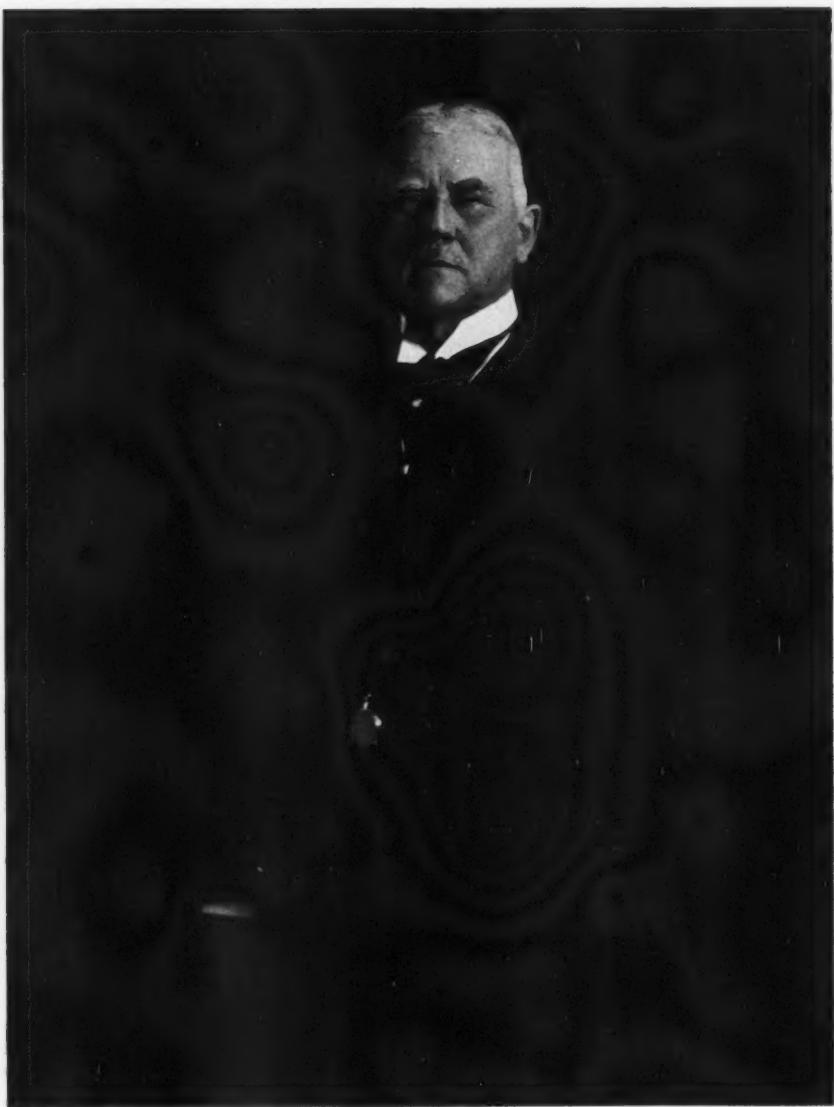
We all start life with a bias in our own interest; we are by nature selfish, at least in the sense of seeing the world and estimating the importance of all things from our own standpoint. But no one of us is the real center of the world; and the natural, indeed almost inevitable, tendency of things prompted by his self-centeredness is what the Church learned to call Original Sin. It is in us from birth; and it puts us at least a little wrong in our attitude to life. All those "little wrongs" accumulate to make the great wrong—"the sin of the world."

We can't cure ourselves without God's help. The disease is in the power of choice and aspiration. The will must be cured before it can give the new direction to conduct. What can cure it? The one force that dissolves selfishness is love; and love confronted with selfishness shows itself in sacrifice. That is the Cross—the love of God confronting our selfishness with sacrifice. Use it. Next time you hate or despise anybody, remember that Christ thought him worth dying for. It will make your hatred and contempt wither away.

Repentance does not mean being sorry! it means changing your outlook—adopting God's instead of your own. St. Peter was once called "Satan" for thinking like a man instead of thinking like God. Our Lenten repentance must mean that we learn a little more to think like God. How can we do it? By fixing the eyes of our mind on Christ, especially on Christ upon His Cross, and "feeding upon Him in our hearts." That is the only way for us to fulfill the requirement. "Let this mind be in you, which was also in Christ Jesus." When we can do that, the worst problems of life—all those that make it bitter—will disappear.

WILLIAM EBOR.

*The Most Reverend William Temple, D.C.L., Archbishop of York, upon his recent visit to this country took great interest in the Forward Movement in the Protestant Episcopal Church. In response to the request of the Commission, he contributed this message for their Lenten booklet, "Forward—Day by Day."—EDITOR'S NOTE.



Photograph by Pach Brothers, New York

HALEY FISKE—CHURCHMAN AND INSURANCE EXECUTIVE—WILL BE REMEMBERED AS
WORSHIPERS ENTER A CATHEDRAL PORTAL.
The beautiful bronze doors presented by his associates will be a lasting and worthy memorial to his
life and work.

Great Bronze Doors of Remembrance*

Dedicated at the Cathedral of St. John the Divine as Memorial
to Haley Fiske

By the Bishop of New York

THIS service in which we are taking part this afternoon has two purposes, and each of these purposes has great importance and significance in the history and progress of this Cathedral. This is the annual service of the society known as "The Friends of the Cathedral," and we are accepting and dedicating the great Bronze Doors of the Cathedral.

The purpose of the society called "The Friends of the Cathedral" is well known. Many of you are members of it, and all of you are warmly invited to become members this afternoon before you leave, or at your early convenience. The purpose of this society is to enlist, and enroll, a great company of men, women, and children, who see the splendid meaning of this Cathedral, who realize what the erection of such a Temple of God means to the whole cause of religion in our city and country, and who wish to have some connection with this great undertaking and some personal part in it.

All are invited to become "Friends of the Cathedral." The only qualification for membership is that each one who enrolls shall show his interest, and take his part, by making an annual gift of any amount whatever, large or small. The society has made a good beginning. Many have already joined it, and we are confident that many more will join, and thus help to maintain and carry forward this Cathedral undertaking.

The great Bronze Doors, which

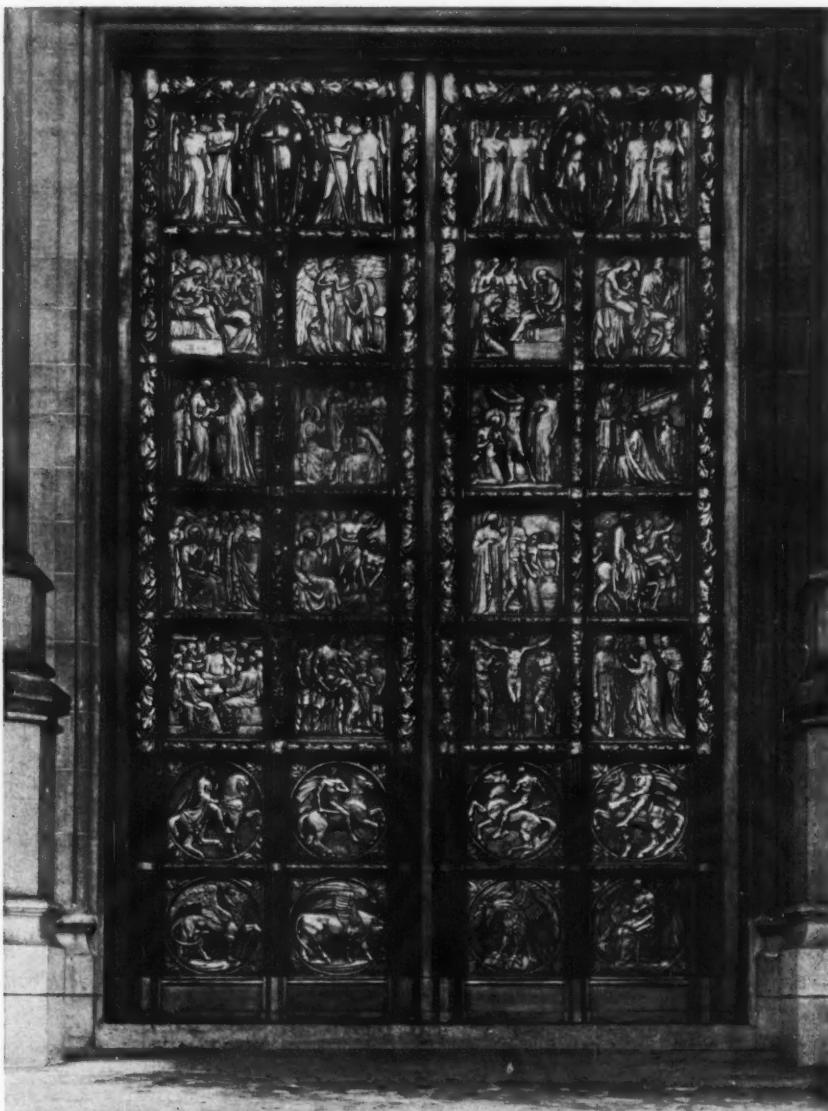
have been presented and dedicated at this service are preeminently appropriate as a memorial to the late Haley Fiske whose work as president of his company is known all over this country and beyond, and whose work and service in the Church are gratefully remembered by all of us. I may say that the memorial took this form at my own personal suggestion. I counted Haley Fiske among my truest friends and helpers in the work for the building of this Cathedral and especially the building of the West Front where these great Doors hang; and in the work of the Church in this Diocese. These Doors will call to remembrance for thousands of years the name of one who served God and His Church faithfully in his generation.

It is a great gratification and pleasure to all of us that at this service for the presentation and dedication of this memorial, the president, the officers, and many members of the field force of the Metropolitan Life Insurance Company from all over the country are present and are taking part.

A competent critic says that the work on these great Doors has been done with the skill and care of a jeweler. He adds that "the quality of metal, and the artistry of execution, have produced a masterpiece such as has not been seen in America, and rarely in Europe."

These Doors were cast in bronze by M. Barbedienne of Paris, the outstanding craftsman in Europe in work of this type. This work of such great importance and responsibility has been magnificently performed. It was entrusted to M. Barbedienne partly because of his emi-

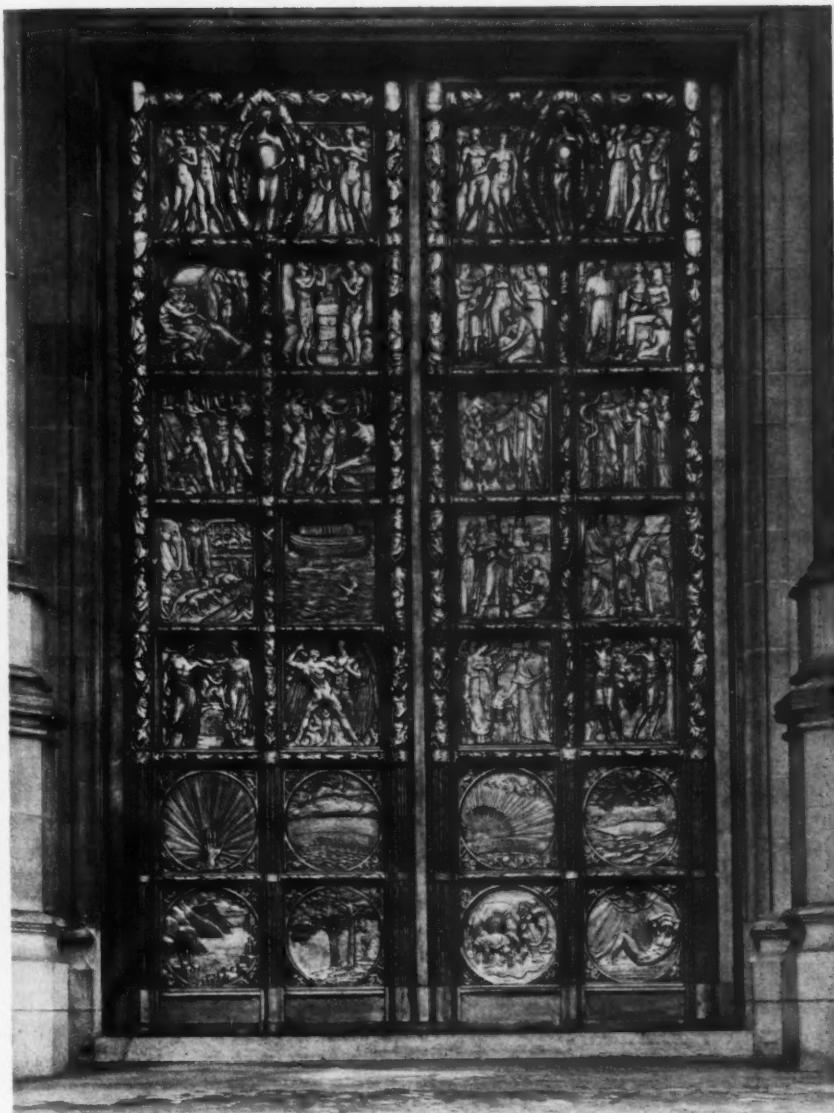
*Address by the Right Reverend William T. Manning, D.D., LL.D., at the dedication of the Great Bronze Doors of New York Cathedral, presented by the field force of the Metropolitan Life Insurance Company as a memorial to their late President, Haley Fiske, on Sunday, February 2, 1936.—EDITOR'S NOTE.



"THE QUALITY OF METAL AND ARTISTRY OF EXECUTION HAVE PRODUCED A MASTERPIECE"

nence and partly because it proved impossible to obtain in America workers in bronze who were willing

to undertake this task except at a cost which was definitely prohibitive. Huge, and of immense weight, as



ALTHOUGH OF IMMENSE WEIGHT, THEY MAY BE MOVED BY SLIGHT PRESSURE OF THE HAND

these Doors are, they are so mechanically adjusted and balanced that they may readily be moved by a

slight pressure of the hand.

With their wonderful workmanship, these great Doors are another

addition to the beauty and glory of this Cathedral which stands as a witness to our faith in God, and as a reminder of His Presence among us, and which through the ages to come will speak to men as a masterpiece of art and architecture, as an inspiration to nobler living to all who enter it whatever their faith, as a strength to the Church of God here on earth, and to the whole cause of religion in our land.

We are all longing for the time when that blank wall of concrete which still shuts off the Nave can be removed, and the magnificent vista opened from the Western Doors to the High Altar, a distance of more than one tenth of a mile. But when that vista is opened it will show how greatly we need the completion, and carrying up to the required height, of the Choir and Sanctuary to bring it into harmony with the majesty of the Nave.

I ask all the "Friends of the Cathedral," here and elsewhere, to keep this in mind and to help us if they can by their gifts, or by bequests in their wills, to undertake this greatly needed completion of the Choir and Sanctuary.

The Bronze Doors themselves take their place as one of the very great works of art in this, or in any, land. They occupy a great and distinguished place in the annals of sculpture. They represent the co-operation of American, English, and French artists and craftsmen and the making of them has taken six years.

In size, elaboration, and originality of design, they stand by themselves. When the proposal that the memorial to Haley Fiske should take the form

of the great Central Doors of the Cathedral was made by the Bishop, and accepted by the committee of the Metropolitan Life Insurance Company, the architects, Messrs. Cram and Ferguson, chose Henry Wilson, the English sculptor, as the artist best fitted for this great work. Mr. Wilson's genius had been shown in similar sculptural work on doors, both in this country and abroad.

The general scheme for the Doors was planned and given to Mr. Wilson by the architects, who co-operated with him closely in his work. The Doors represent the maturity, and the crowning achievement, of Mr. Wilson's career, and were his last work, for shortly after the completion of his final models, and while the casting and fabrication were going on, his death occurred.

It is a great thing for America to possess the crowning work of this great and almost unique genius.

The Doors are of bronze, gold plated. They consist of four leaves, two on each side of the central stone pier, or trumeau, on which is to be carved the statue of St. John the Divine. One of these great two-leaved Doors shows in its sculptured panel scenes from the Old Testament; the other Door shows scenes from the New Testament. Each of the four leaves is six feet wide and eighteen feet high and together they weigh twelve tons. There are in all forty-eight sculptured panels in bas-relief and each of the four leaves is crowned by a long sculptured panel with a central medallion in high relief, enclosed in a vesica. The stiles and framework are of extremely rich foliated design.

Address by Frederick H. Ecker*

It is peculiarly fitting that there should be a memorial to the late Haley Fiske in this great Cathedral

erected to the Glory of God. The Cathedrals of the Old World were generations in building. They inspired devotion and worship and proclaimed the spirit of sacrifice. De-

*Who succeeded Mr. Fiske as President of the Metropolitan Life Insurance Company.

signed by master minds, they were made possible by gifts of material and often by contribution of individual labor by the people.

This Cathedral of Saint John the Divine, occupying an outstanding location in the gateway city to the New World, declares the Christian faith of our nation.

The remarkable progress in its building is a tribute to the energy and unflagging zeal of the Bishop of New York, the Right Reverend William T. Manning. While of the Episcopalian denomination, it has been through the exercise of the Bishop's broad and liberal views that he has called into co-operation all creeds and, in fact, many of the social activities of the community, building to the glory of the One Living God.

Mr. Fiske was a stalwart Christian and an enthusiastic supporter of Bishop Manning's undertaking to

raise the funds required to complete this project. Next to family and Church, Mr. Fiske devoted his life to the upbuilding of an institution which has grown to very large proportions and which, under his inspiring leadership, became and continues to be one of the great instrumentalities for service of his day and generation.

As has been told in the presentation address, men of that organization, actively engaged in its business in locations throughout all of the United States and Canada, have welcomed the opportunity of participating in this splendid achievement. Their contribution of these beautiful bronze doors is likewise an expression of their esteem and affection for and appreciation of Haley Fiske. They wish them to be a lasting and worthy memorial to his life and work.

+ + +

Arimathea

I like to think of Joseph when he came
To Pilate for the body of the Lord
To wrap in linen and lay in the tomb
Of rock,—and Pilate granted his accord.

I like to think of Joseph when he came
To Britain with the cup of Holy Wine
That was the blood of Jesus, and made there
Of twisted twigs the earliest Christian shrine.

I like to think of Joseph when he thrust
His staff of thorn into the British earth,
That sprang to life,—since when from pagan soil
Rose England and her Church, betrothed from birth!

MABEL ANNA METCALF,
*Treasurer of Central New York Committee,
National Cathedral Association.*

+ + +

NOTE ON THE COVER

Once again THE CATHEDRAL AGE is indebted to *The Washington Times* for an appropriate cover photograph. It shows the Cathedral choristers in procession, turning from the Chapel of St. Mary into the East Aisle of the North Transept. The cross carried by the crucifer was presented to the Bishop of Washington and the Cathedral Chapter by the Emperor of Ethiopia in recognition of prayers offered for him and his people in the Bethlehem Chapel on the day he ascended his ancient throne. The picture was made by O. B. Troup.



"THE EVERLASTING ARMS"

WHEN everybody is talking depression and declaring that these are evil days it is well to remember St. Paul's observation that opportunity is cheapest when days are evil and that this is the psychological moment at which to corner the market of opportunity. On the other hand, it is well to have in mind Sinclair Lewis's recent reminder that anything can happen here,—that is, if citizens are off their guard. "Eternal vigilance is the price of safety" is the secular form of Our

*Summary of an address delivered at the annual meeting of the New York Committee of the National Cathedral Association at the home of Mrs. Cass Gilbert on January 9, 1936.—EDITOR'S NOTE.



"THE EXECUTIVE ARM"

The Union

How Washington Cathedral Symbolizes Through Line

By the Honorable George Wh

Lord's injunction—"What I say unto you I say unto all—Watch."

Of course I'm thinking of the Republic and of things that may happen if we're absent-minded.

I suppose that the preservation of the Union is the aspiration of all of us—irrespective of differences of political opinion. Preservation of the Union means maintenance of a delicate balance between central authority and local self-government. Once the balance was threatened by secession. Perhaps today it is well to remember that the balance may be just as effectually destroyed by absorption. Secession of States from the Union and absorption of States by the Federal Government are the two ways (other than by foreign aggression) that the Union may be disrupted. It is therefore my deep conviction that patriots of all parties will do well to be thinking in terms of the Union—our indestructible National Government and our indestructible States.

As far as civil government is concerned, we place our reliance in the Constitution. But the Constitution must be interpreted and applied. A people always has the choice (as respects ultimate trust) between the Executive, the Legislative and the Judicial arm of government. On the Continent of Europe the tendency is to trust the Executive. In England the supreme trust is placed in the Legislature. The book entitled "The New Despotism" by Lord Hewart of Bury (the present Lord Chief Justice of England) is a pointed reminder of the evils of a system in which the courts are deprived of power to review legislative enactments. We in the United States have pinned our faith to the Judiciary—and many of

n States Plan *

Symbolizes the Ideal of National Unity
h Line Service

Gen Wharton Pepper, LL.D.

us think it would be a sorry day for America if we were to shift our allegiance.

It is particularly appropriate to refer today to the Supreme Court as a unifying force—because we are assembled in the home of the man whose genius conceived the majestic temple in which the Court strives to mete out equal justice under the law.

But even a Constitution and a Court cannot preserve the Union for us. We must preserve it ourselves: we must be constantly developing our Will to be One. Nobody has ever conceived of a unifying force as great as recognition of God Almighty as the Father of us all; and you and I believe that this force is at its maximum when Our Lord is conceived of as the Master of the Race—Who, being lifted up, draws all men toward Himself.

The great Cathedral Church on Mount Saint Alban is conceived of by all engaged in building and maintaining it, as a symbol of the Religion of the Republic—the unifying force which supports Constitution and Court and so tends to the preservation of the Union. It is all very well to talk about the Executive Arm, the Legislative Arm and the Judicial Arm. These, however, can give no permanent security unless we remember that underneath are the Everlasting Arms.

Our practical problem is to make this symbol a living thing—not just something to talk about but something that really counts in the life of America. In an effort to solve this problem we have worked out what we call The Union of States Plan. It is a plan to preserve a spiritual union between the central government and the States by giving to the



"THE LEGISLATIVE ARM"

people of each State both a responsibility and a privilege in the maintenance of Divine Service on Mount Saint Alban.

The idea is to set apart in each year a week of Divine Service at the Cathedral for the people of each State in turn. Because people do not much value what costs them nothing it is part of the plan to encourage the people of each of the forty-eight States to provide one-forty-eighth of the maintenance budget—which means an average of only about \$2,000 per year per State—and surely not too much to expect. On the Sunday which begins the week of any given State the public servants of that State and



"THE JUDICIAL ARM"

its citizens who are in Washington are specially invited to attend. The state flag is carried behind the national colors. Prayers are offered for the well-being of the State and its people—and in every possible way the effort is to emphasize the thought that as there is a civil Union of States under the dome of the Capitol so there is a spiritual Union of States under the vault of the Cathedral.

Already we have made a beginning in the actual operation of the plan. We are encouraged to believe that, if persisted in and developed, it will make a real contribution to national unity. The plan is so appealing in its nature, so simple in its form, and so modest in its financial aspect that all we need is one sincerely interested American in each State. One such person can gather a group around him—or her—and that group, in its own way, can make the plan known

locally—can encourage pilgrimages to the Cathedral on the State's Sunday—and raise the State's quota of the budget.

One method that works well is to have a women's committee in each State organized under Mrs. William Adams Brown's leadership; to have that committee assume responsibility for a definite sphere of work; and then have a men's committee to do such part of the work as the women do not care to assume.

But more important than method or money or organization is the ideal of national unity through Divine Service. No matter how we differ in other respects we are agreed that our Union must be preserved: and we know well that each of us can make a very real and definite contribution to its preservation by lifting up Our Lord on Mount Saint Alban in the sight of all the People of the Republic.

A Cathedral and Applied Religion

By The Reverend Joseph F. Fletcher

AFAMILY case worker, engaged in service for a Cincinnati social agency, was walking down Plum Street when she met a fellow social worker. Before seven o'clock in the morning the streets are quiet. "Where are you bound?" Our case worker replied, "To St. Paul's Cathedral." "Oh?" "Yes, this daily struggle with human nature makes me feel the need of remembering its worth."

Being a "downtown" church in a large city the Cathedral has every opportunity to render special services of all kinds to the several agencies in the neighborhood. It is a far cry from the day when St. Paul's parish, from which the Cathedral stems, was organized in 1828 in a town of 25,000—to the present. But the Church marches forward with men through history and through change. The concentration of business houses and municipal

buildings on all sides has gradually deprived the Cathedral of the parochial opportunities usually associated with Episcopal churches. There remains a field of service which is even greater, since needs may vary and chances change but never cease.

A Cathedral's proper parish is its diocese. Bishop Henry Wise Hobson means St. Paul's to be a Cathedral, fulfilling those numerous diocesan functions so essential to the close-knit fellowship of the Church. Robert Crone, organist, whose splendid choir of thirty men and boys provide rare choral beauty for the Cathedral services, is cooperating with organists elsewhere to conduct a choir school in the summer months. An exchange library of liturgical music and scores is being completed. The executive offices of the diocese and of the "Forward Movement" are in the Cathedral

House next door, and their corporate worship takes place daily in the chapel, as well as the devotions of many of the diocesan societies meeting frequently in the See city. The Sunday services draw worshipers from all directions.

In addition to its diocesan function, however, the Cathedral has a unique opportunity to offer a social ministry. Westward from Plum Street is a wide area of "slum" and low-rental dwellings and a congested population of both white people and negroes. St. Andrew's Church, under the guidance of the Reverend E. H. Oxley, is doing an influential and constructive work among the negroes. But there are still thousands of tenants in the area entirely unchurched. Among the white people our Church is not represented, except by one small courageous mission, St. Barnabas', in charge of two Church Army men. In the midst of the West End is a new "Better Housing" project under the Federal slum-clearance program, which creates a new population factor and a new field for Church extension. Through the Council of Social Agencies innumerable "contacts" with all sorts and conditions of men are constantly made.

Mirabile dictu, as these very words are written the telephone rings and a friendly voice explains that a man has just been taken to the hospital by the

Associated Charities and that he has revealed to the case investigator a desire to have his three children baptized and entered in a Church school! Who dares say a church is deserted because pavements have swallowed up the neighboring lawns!

When the Graduate School of Applied Religion acquired quarters of its own and began a formal existence, the director's arrival in Cincinnati early in 1936 coincided with the resignation of the Reverend Ewald Haun, priest in charge of the Cathedral for the past nine years. The Cathedral's unique opportunity for a social ministry, on the side of its neighborhood program, resulted in the decision to

place the director of the School of Applied Religion in charge of the Cathedral.

Every student being in deacon's orders at the least, he is required to spend a part of his time in an urban parish, so that as his supervised field work acquaints him with the nature of social and personal difficulties in modern community life, and with the method of dealing with them, he can also learn how to make his social techniques an integral part of a parish program. Two of the men at the School will be added each year to the Cathedral staff, to engage in boys' work and other character-building activities, as well as to assist in liturgical services. Four out of five of the city's crimes are the work of "West Enders."

During the summer of 1936, when the Cincinnati Summer School of Social Work for Seminarians is in session, a community survey will be made in the Cathedral neighborhood, to determine exactly what areas for social



THE REVEREND JOSEPH F. FLETCHER,
Director of the Graduate School of Applied
Religion in Cincinnati.

and spiritual ministry are present. The theological students will assist with the survey, which is to be kept up to date. The Church is here presented with a true means, naturally come about and not deliberately made, to demonstrate to society that we stand ready to minister to the spiritually and socially underprivileged, as well as to those in more comfortable circumstances.

In 1910, when Bishop Matthews of New Jersey was dean of St. Paul's, the General Convention met here. The Convention is to meet again in Cin-

cinnati in 1937. The whole Church will have its chance to see something of the work being done at the School of Applied Religion to train young ordinands in the social technique and leadership required of the clergy in the highly socialized living of today. And it will also have its chance to worship in the Cathedral, before the altar lighted by candles given by the Bishop of Salisbury (Wordsworth) at the previous Cincinnati Convention, where the fishers of men—lay and priestly—are called together in the fellowship of the Master of men.



SANCTUARY*

Silence
 Rings cadenced bells
 Calling us to beauty
 Of holiness, benediction
 Of peace.

Leila Pier King

*A Cinquain written after a pilgrimage to Washington Cathedral.



WINCHESTER CATHEDRAL GREETS PILGRIMS AND WORSHIPERS

This House of God has been used for prayer for many centuries. Join your prayers to those of past ages, and your hopes for those which are yet to come.

Here God is present with His people.

All the time that you are in His House remember that He is with you.

Give thanks to Him for the men who built and adorned this Church, and pray that we may so direct our lives after their good example that when this life is ended we may be partakers with them in the life everlasting.

Give thanks for all the beautiful gifts to God in this place.

And pray that all who serve and all who worship Him here may remain His faithful servants to their lives' end.

And may God's blessing be upon you and lead you in the ways of righteousness, love, and peace.

These words are printed on small cards, and kept near the entrance to Winchester Cathedral, with the caption, "Please take one."



COLLEGE OF PREACHERS

FROM THE WARDEN'S STUDY

"Speak, Lord, for thy servant heareth." "I will hearken what the Lord God shall say concerning me." "Lord,

**Prayer
Begins By
Listening**

what wilt Thou have me to do?" So Scripture illustrates and enforces the rule that prayer begins, or should begin, by listening. Now this reverses our common thought and practice. In pathetic contradiction of the child Samuel at prayer, we Christian adults find ourselves saying almost automatically: "Hear, Lord, for thy servant speaketh." And our grievous error lies in this, that we forget, not only God's presence as we pray, even before we pray (for it is He Who moves to prayer) but also His ceaseless, all-pervading activity at all points, at all times. As Creator, He upholds all things by the word of His power. As Father, He holds all souls in life. Not a lily blooms, not a sinner turns, not a breath is drawn, save by His energizing grace. So the stage is set for all true prayer. Prayer means, can mean, nothing except carrying on, carrying out, what God already has in heart and mind and will for His universe, His world, His children; for us, individually, as we pray, "Thy will be done": that covers the whole field of rightful desire, thought and action. And we cannot do His will unless we know it, and we can know it only as we listen. So prayer begins by listening.

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But listening to God is an art, the

highest of all arts. And as in all arts, more than in any other art, facility comes alone by practice. By a strange delusion, more accurately perhaps defined as spiritual sloth, we do not, because we will not, realize it. Yet it stands to reason. It is matter of mere common sense. No limb, no muscle, no smallest member of our bodies wins freedom in its function save by exercise. Fingers, feet, eyes, lips: with all of them we take this quite for granted. And our spiritual faculties, much more than our physical, are tender, delicate, subtle, easily atrophied or weakened. Listening to God requires detachment from other sounds and voices: chiefly the clamorous, insistent voices of our own desires and hopes, plans and purposes. More than this, it means "tuning in" to the noiseless revelations of His Spirit; filling the mind with "whatsoever things are true, honest, just, pure, lovely, of good report." That is no easy task. "Before thou prayest, prepare thyself, and be not as one that tempteth God." Never was wiser counsel given. Now and again clear notes of spiritual direction sound in the consciences of even the unpracticed and unprepared. But it is at our spiritual peril that we depend on these for "guidance." That is not God's normal way of dealing with us. His "guidance" is more intimate and at the same time much more exacting. Obedience to specific commands com-

ing, or seeming to come, "ab extra," must give place to conformity "ab intra": to an inner unity in which our wills reflect, more and more spontaneously, His own. Prayer, that is, learns as it listens, listens that it may learn.

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This leads us to the meaning of the saying: "orare est laborare," to pray is to labor. It must be so if, by the grace of God, prayer

**Prayer Is
Perfected In
Living**

wins to its goal. For prayer, and prayer alone, gives us personal knowledge of God, of His nature, of His ways. And in so far as we gain that knowledge, our whole lives, our lives as wholes, are inevitably changed. For God is "known" from within, not from without. We know love by loving; we know human nature by sharing it. So we know God by aiming to be like Him; or rather by making way for Him to conform us to His likeness. There is, there can be, in this great matter, no smallest break or slip between practice and profession; between words and deeds. To know God is life eternal just because to know Him is to let Him, in His eternal life, come into our lives and our living; so to let Him in that we live unto Him

because He lives in us. All this is the blessed, the holy, the immeasurable gift and opportunity of prayer, as, taught and inspired by the Holy Spirit of our Risen Lord, we draw near to the Father in His Name, listening to learn, learning to live, living to His glory and for the doing of His will.

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A word seems timely just now about our money matters. With us at the moment as with every other institution and organization

**A Word
About Money
Matters**

money matters. It matters because our income from endowment has been greatly lessened owing to the refunding of securities at a lower rate of interest. This will probably mean a loss of about 10% of our income. This is very serious because all our income comes from endowment. It seems inevitable that there must be some curtailment of the work although we have not decided just what the curtailments are to be. The only permanent relief would be the securing of sufficient additional endowment, say \$125,000, which at 4% would just about make up our loss. Perhaps this notice may be like seed falling on good ground.

THE ARCHBISHOP'S CONFERENCE

I am glad to tell the readers of THE CATHEDRAL AGE something of the conference at the College of Preachers held December 9th to 12th and led by His Grace, the Archbishop of York. I fear, however, that it will be difficult to convey in words the inner meaning and spirit of this gathering. It seems to me that it was the most nearly ideal conference I have ever attended. This was due, first of all, to the Archbishop, to the messages he brought, to his leadership, his friendliness, his humanity, his rich humor backed by that tremendous,

heart-warming laugh which no one present at the College of Preachers will ever forget. To hear and to enter into fellowship with this great Christian personality was a high privilege and made the conference.

But there were other elements of note. The benefit of the setting and facilities afforded by the College of Preachers could not be too much emphasized. To some of us, in residence here for the first time, the blessing our Church has in this national institution came home strongly. Then I personally would lay weight on the

influence of the ordered worship in the total effect and impress of the days spent in conference. Under the direction of Bishop Rhinelander and Chaplain Kinkead, we not only heard, talked, discussed, reasoned, and were baffled—the usual sequence of conferring; we prayed, we used and entered into the excellence of the great offices of the Prayerbook, we gave ourselves to the activity that is worship—to what has been described as the deliberate exposure of oneself to the domination of the Supreme Reality. Finally, there was the personnel of the conference and the spirit of fellowship and fraternity that pervaded their relations one toward another. Approximately thirty-five clergymen were in attendance, coming from widely distributed localities east of the Mississippi and falling into three broad groups, namely, theological teachers, college pastors or workers, and rectors of churches in strategic municipal or metropolitan centres. In general, those present were comparatively young men, though not a few brought along, with iron grey hair, the wisdom and balance that pertain to greater age and experience.

The conference began with dinner Monday evening. This was followed by the ceremony of signing the College register and by an extempore address or lecture by the Archbishop on the background of the present situation with regard to the relations of Church and State. For many this was a first introduction to Dr. Temple, apart from his writings. They could not well have had a more characteristic and striking presentation of the scholar and the man. For an hour or longer he ranged back and forth over modern history (since the Renaissance and Reformation) and both political and politico-ecclesiastical theory since Plato and Aristotle, bringing everything, however, to bear on present crucial issues.

On Tuesday at 10.00 A.M. Dr. Temple lectured in the Bethlehem Chapel

on Revelation, which he strikingly and I believe rightly characterized as the central battleground of theology at the present time. The lecture was followed by discussion in groups, according to the threefold classification mentioned above. In the evening these groups came together to report on progress and difficulties and to renew discussion under the direction of the Archbishop. This with variations was the schedule of the conference. On Wednesday the subject was the Incarnation. On Thursday two lectures had to be crowded in. The subject of the morning lecture was Sin and Atonement, and many regarded it as the high point of the three days. In the evening the Archbishop addressed himself to the topic of the Christian Approach to Ethical and Political Problems.

This was followed by the final meeting, which instead of being given over to discussion of the usual kind was at Bishop Freeman's suggestion devoted to expressions by members of the conference, as they were moved to speak, of what the past days had meant. The writer felt that this last session brought out visibly and articulately what he had sensed—a growing spirit of unity and harmony as among all present, with the diverse views, experiences, backgrounds, schools of churchmanship they represented. It seemed as if the *koinonia*, the fellowship, of the Holy Spirit were a reality.

On this note, with which the conference ended, it is fitting that we should bring to a close this word of summary and appreciation. For herein is one definite message for the whole Church which I believe all present at the Archbishop's conference took away with them. "Behold, how good and joyful a thing it is, for brethren to dwell together in unity! It is like the precious oil upon the head. . . Like as the dew of Hermon, which fell upon the hill of Sion. For there the Lord promised his blessing, and life for evermore."

IMPRESSIONS OF A COLLEGE OF PREACHERS CONFERENCE

Your present writer has been wondering just how to summarize a recent conference, January 20th to 25th, on "The Use of the Psalms in Preaching." Pertaining to the College in general, two questions might well be asked: Are you as a priest satisfied with the work you are doing in your present charge? Are you dissatisfied with your work, almost convinced that you are getting nowhere?

If the first is true, by all means visit the College of Preachers. You will find that there are literally loads of things which you ought to be doing and new ideas which ought to be yours. If the second is true, be sure to attend a session of the College of Preachers. Hear of some of the difficulties of your fellow-priests, of the distances some cover when making parish calls or taking services, of the various kinds of inconveniences and all the rest.

We could go on, but let us turn to the College itself and the daily schedule. How better might a group begin their day together than at the altar rail? We began it there. The Reverend Malcolm Taylor then led a meditation after breakfast. Here, the meditation idea is worked out for you.

In the morning lectures, given by Professor C. A. Simpson, of the General Seminary, God's relation to nature in the Psalms, to history, to morality, to rewards and punishments, opened up new preaching possibilities. The group discussions stimulated our thinking, giving us a chance to air our personal views. Questions for these discussions were not only of the theo-

retical but also of the practical kind. Intercessions opened our eyes to the good use of this side of prayer-life.

Individual help came in the afternoon meetings with Professor Simpson, Mr. Taylor and Mrs. Rudd. Professor Simpson criticized the thought of the sermon. Mr. Taylor corrected your own meditation. Mrs. Rudd suggested ways of improving your speaking voice. In your preaching you had the most critical group you could imagine firing away at the defendant. But the criticisms were constructive as well as destructive. Then Professor J. A. Richardson lectured on the theology of the Early Church and the early Church Fathers. By the way, if you are looking for a sound theology for present-day problems, revert to sources in this early period! Then came compline, probably new to some.

The stimulation through mental exercise, the new point of view, hundreds of new ideas, the meeting brothers of the cloth,—all of these and more besides come from a conference at the College of Preachers, making it something any priest may profitably attend. But, once you have attended, the institution does not drop you from its thought. There is the library from which you may receive books you have wanted to read. There is an invitation to become an Associate of the College.

Due thanks, and sincere, go to the staff, to the professors who came as lecturers, and to the founders of this vital work being done for our clergy, messengers with that ever-living Message.

G. R. T.

THE TECHNIQUE OF PREACHING

To those of us who have attended previous conferences at the College of Preachers the one beginning January 27th was a new and thoroughly helpful experience. In previous sessions

the number of those attending had always been twenty or twenty-five at least, whereas for this particular conference on "The Technique of Preaching" we had twelve. Thus each mem-

ber had an opportunity for a more personal relationship with leaders and members.

The Reverend Karl Morgan Block, D.D., of the Church of St. Michael and St. George in St. Louis, Missouri, began his first address with the following elements of conviction which he hoped the conference would carry: (a) the centrality of preaching; (b) a feeling of personal unworthiness, and (c) the will to begin again determined to do our best in exercising the prophetic office. Surely no one left without all three convictions but with the added feeling that the material and wherewithal of sermon construction had been made available through the suggestions of Dr. Block, the Warden and members of the College staff.

Among the many helpful suggestions which Dr. Block gave, the following appear to have been especially useful:

The dignity of the prophetic office, its historical importance and its relation to all great reforms and religious revivals.

The preparation of the preacher, his inner life, his constant retreat to quietude and reflection, if only for brief periods in the course of the week, and the availability of great literature in which those who use the prophetic office should be thoroughly steeped.

The necessity of helping people through sermons to think through an articulate religious conviction. Here Dr. Block was most illuminating in his insistence that those who

wish to preach must do so with clarity, incisiveness and conviction.

The vexed situation in the modern world and its relationship to the preacher. This question so adequately dealt with by the leader, with rich pastoral experience, his great wealth of illustrative material after a ministry of some years dealing with personal problems, was perhaps the high point of the conference. When to consult a psychiatrist, when to enlist a specialist in any field and how such suggestions could be spread abroad easily through preaching gave extremely useful information to the modern preacher dealing with modern personal problems.

In addition to outlining the characteristics of effective preaching such as unity, the exposition of religious ideas, conviction, and the progress of the sermon from one plane to another, Dr. Block suggested a series of sermons. The group under his leadership outlined a sermon together. In addition to the classroom work and conferences with the leaders of the conference, every member had an opportunity to preach before the group in the chapel. In the course of criticism, the faculty joined in giving not only advice about the content of the sermon but the manner of the preacher and places of weakness. All of those who attended the conference felt the great value of the disciplined devotional life which the College has always stood for and to which the Church through its ministry will be eternally grateful.

M. M. W.

CONFERENCE ON RETREATS

Twenty-two diocesan retreat secretaries, representing dioceses and missionary districts extending from New Hampshire to New Mexico and Minnesota to Alabama, met for conference at the College of Preachers under the auspices of the Retreat Association from March 5th to 12th. Under the

leadership of the Reverend Spence Burton, S.S.J.E., of Cambridge, Mass., and the Reverend Roland E. Palmer, S.S.J.E., of Ontario, Canada, the conference emphasized the importance of the retreat in deepening the spiritual life of clergy and laity.

It was pointed out that a retreat

was not a matter of churchmanship, but rather the means for making one's Christianity more real.

Father Palmer, who conducted the morning conferences, confined his lectures and discussions to ways of teaching people to pray; methods of conducting meditations after the classical forms of St. Ignatius and St. Sulpice; and how to deal with different types of Christian individuals.

The evening conferences, led by Father Burton, were devoted to the study of the technique of organizing and setting up retreats in the dioceses. Emphasis was placed on the necessity of carefully planning the external details and the importance of educating both clergy and laity for retreats.

The conference was clear in its definition of "retreat," stating that the term was to be used only when the rule of silence was strictly observed for a period of eight hours or more. Other times usually designated as "quiet days," or "days of meditation and prayer," should be more properly called "days of devotion."

A stimulating and inspiring two-day retreat, conducted by Father Burton, on the subject, "The Salvation of Simon Peter," closed the conference.

At a specially appointed time, the

group convened as the Retreat Association and re-elected the Right Reverend P. M. Rhinelander, D.D., as its president, and the Reverend Malcolm S. Taylor as executive secretary and treasurer. Father Burton was elected first vice-president, and the Right Reverend Robert E. Gribbin, S.T.D., was elected second vice-president.

Increasing the advisory council from five to eight, the following were elected for one year: the Reverend Capers C. Satterlee, of Alabama, and the Reverend S. Thorne Sparkman of Maryland; for two years, the Very Reverend Whitney S. Hale of Western N. Y., and the Reverend Karl L. Tiedemann, O.H.C.; for three years, the Very Reverend Roland S. Philbrook of Iowa, and the Reverend Dr. Carleton Barnwell of Southwestern Virginia; and for four years, the Right Reverend William G. McDowell, D.D., Bishop of Alabama, and the Right Reverend Stephen E. Keeler, D.D., Bishop Coadjutor of Minnesota.

Desiring to secure the appointment of retreat secretaries for every diocese and missionary district of the Church, the Association reported that fifty-one bishops had made such appointments in as many dioceses and missionary districts.

S. S. C.

In Memoriam

CHARLES CARROLL GLOVER

With the death of Charles Carroll Glover at his home "Westover" on February 25th there passed from the spiritual adventure on Mount Saint Alban the leader in whose library a group of laymen first met in 1891 to consider plans for a Cathedral Church and Cathedral Schools for girls and boys in the Nation's Capital. From that day until he was taken ill several years ago, Mr. Glover gave personal attention to practically every phase of the Cathedral enterprise.

He was the forerunner of Bishop Henry Yates Satterlee and other early

founders who purchased the Cathedral site in 1898 and laid the Foundation Stone in 1907 beneath the Bethlehem Chapel altar.

Mr. Glover was in his ninetieth year when he entered the Church Eternal. To even summarize the important events in his more than half century of public service would be impossible in this article. Therefore THE CATHEDRAL AGE presents official tributes as a prelude to extracts from his informal memoirs which, it is hoped, may be published later.

The Bishop of Washington said:



CHARLES CARROLL GLOVER

"There is a prince and a great man fallen this day in Israel."

"The place Mr. Glover has occupied in the concerns of the Capital during more than half a century has been one that was both conspicuous and commanding. Few, if any, of the private citizens of this Commonwealth, have given more of their time and energy in forwarding movements that have contributed to the enrichment of the city than did Mr. Glover. With his striking and peculiarly aggressive personality he was quick to see and seize opportunities that he felt would be advantageous to the city.

"Among the many things that were closest to his heart I think probably Washington Cathedral stood first. From its inception down to his latest hour he gave unfailingly of his time, energy and means towards the prosecution of this great work. With the king of old he might say, 'I have prepared with all my might for the house of my God.'

"To Mr. Glover, more than to any other man, we owe the splendid property that now comprises some 67 and a half acres wherein the Cathedral stands. To every detail of the Cathedral construction work he gave meticulous care. More and more he had come to feel that no work undertaken in the Capital was of more transcendent importance than that of building the Cathedral.

"Mr. Glover had the spirit of a great adventurer. He dared where other men hesitated. He was a great citizen, a great builder, a true friend, a patriot and a Churchman. As a friend and adviser he has been one of my most outstanding and conspicuous aides. Washington is the poorer today for the passing of Charles C. Glover."

The Chapter of the Cathedral adopted the following minute at its March meeting:

"Charles C. Glover was born in North Carolina, November 24, 1846, but at an early age moved to Washington and up to the time of his death was a resident of this city.

"As a young man he became a leader in civic affairs and his influence continued to grow until his final ill-

ness. He was for many years this city's most influential citizen and was untiring in his efforts to make Washington the most beautiful of cities.

"Mr. Glover was a man of remarkable personality, of unusual ability, and of great personal power. His loyalty to his friends and to any enterprise with which he was connected was an outstanding characteristic.

"One of his principal interests was Washington Cathedral. The Cathedral idea originated with him and it was at a meeting which he called together in his house that the movement was started. He was one of the Cathedral's great benefactors and his zeal for its growth was without limit. He was not only generous but he was helpful to the Cathedral in every way.

"He was a staunch friend, a wise counsellor, a stimulating force, and a great personality. In the death of Mr. Glover the Cathedral has suffered a severe loss.

"The Secretary of the Chapter is requested to send a copy of this minute to Mrs. Glover and the family and to express to them the very deepest sympathy of the members of the Chapter."

Additional colorful details of Mr. Glover's life are found in the resolution passed by the Board of Directors of the Riggs National Bank, with which he was connected for seventy years:

"He entered the employ of the banking house of Riggs and Company in the year 1865, when he was nineteen years of age. At twenty-seven he became a partner in that already famous financial organization. Shortly, he became its head. Forty years ago, under his leadership, the Riggs National Bank succeeded to what had then for sixty years been a private banking co-partnership. Charles C. Glover's was the first signature on the application for our national charter. He was the first president of this institution as a national banking association and, as such, he guided its progressive and world-helpful course for a quarter of

a century. We continued to go forward under his ever wise leadership, as active chairman of our board, for an additional decade, and had the satisfaction of having his name head our official roster as honorary chairman when illness caused him to relax his grasp on the reins of active leadership.

"He was a great banker, whose wise counsel and far-seeing vision combined to insure the uninterrupted growth, the unquestionable soundness, and the steadily increasing success of this bank. But proud as we are of his record as our leader, we record here that he was more, much more, than a successful banker. He was a great citizen, a strong character, a loyal friend, a public benefactor, and a splendid gentleman.

"The Capital City of the Nation abounds in imperishable monuments to his memory. To his great vision and tireless efforts, more than to those of any other man, our people are indebted for the beautiful Rock Creek and Potomac Parks, now the recreation grounds of hundreds of thousands. On Mount Saint Alban, overlooking the Capital of the Nation, there is now going forward to certain completion that magnificent religious edifice, Washington Cathedral, to the conception, planning, and construction of which, from its inception, he contributed in such large measure. For nearly fifty years he was a trustee of the Corcoran Gallery of Art, Washington's beautiful home of art, for twenty-seven years its president, and for the last three its president emeritus.

"These are but a few of the many outstanding services he has rendered

to organizations and institutions, both public and private, for the beautification of the city he loved.

"Mr. Glover was a man of highest courage and unshakable loyalty. During his long life he met unflinchingly and unbendingly tests of those great traits. It has been truly said that he who had him for a friend, had a host of friends.

"Gentle and loving in his domestic life, helpful beyond measure to countless of his fellow men, constructive in his civic activities, adhering to lofty ideals in every undertaking and moved in public affairs by the kind of patriotism that has been the glory of American citizenship, Charles C. Glover lived a life of great example and leaves a memory for unending reverence. Of him it can be said: 'Take him for all in all he was a man—a very great man.' When in the early morning of Tuesday, the twenty-fifth of February, nineteen hundred and thirty-six, he crossed that bourne from which no traveler returns, it is certain that the trumpets must have sounded for him on the eternal shore.

"And so today, at our first meeting after his death, be it

"RESOLVED, that we, the directors of The Riggs National Bank of Washington, D. C., hereby express our deep sorrow at the passing of our fellow director, our leader and our friend; that this resolution be spread upon the permanent records of our institution as a tribute to his memory; that we express to Mrs. Glover, to Mme. Van Swinderen and to our fellow director and Vice Chairman, Charles Carroll Glover, Jr., our heartfelt sympathy."

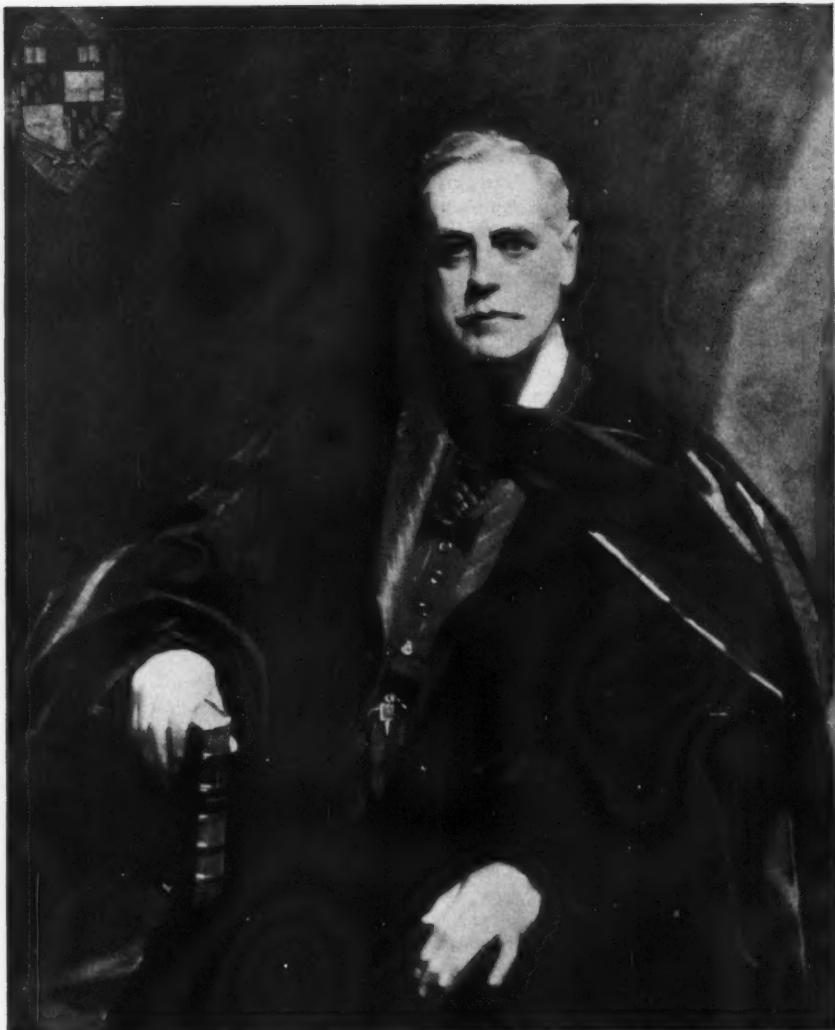
WILLIAM HOLLAND WILMER

The world of medical science lost one of its outstanding leaders and the Chapter of Washington Cathedral a beloved and devoted member when Dr. William Holland Wilmer died suddenly on March 12th at his home, 2101 R Street, in Washington. His death came as a profound shock to his

friends in all walks of life who had turned to him as a modern St. Luke, "the beloved physician." He was in his seventy-third year.

The Cathedral Chapter passed the following minute:

"It is with great sorrow that the Bishop, Dean and Chapter of Wash-



Portrait by Frank O. Salisbury

WILLIAM HOLLAND WILMER

"To live in hearts we leave behind is not to die."

ington Cathedral record in the minutes of the Chapter the death of Dr. William Holland Wilmer, a member of the Chapter for sixteen years.

"Dr. Wilmer was the son of Richard Hooker Wilmer, the Second Bishop of Alabama, and was related to Joseph Pere Bell Wilmer, the Second Bishop of Louisiana.

"Notwithstanding the great demands made upon him, Dr. Wilmer never lost his love for or interest in his Church, and even during his absence from Washington, never allowed anything to interfere with his attendance upon the meetings of the Cathedral Chapter.

"The same devotion which he manifested in all that pertained to the Church characterized his varied activities. Dr. Wilmer not only occupied a foremost position among the surgeons of the world in the treatment of the eye, but as a teacher and as the head of the Wilmer Institute, he was able to give to the present and future generations the benefits of what he through long and painstaking research had discovered.

"During the World War, he placed himself and his talents at the service of his country, and gave himself unreservedly to the relief of his fellow men. Dr. Wilmer belonged preeminently to that group who, as Kipling wrote, 'could walk with Kings nor lose the common touch.' If he ministered to the great of the world, he never turned a deaf ear to the humble and lowly.

"Dr. Wilmer was truly one of the world's great benefactors, and it is fitting that he should be laid to rest in the Cathedral which he loved and for which he worked.

"The Chapter expresses its heartfelt sorrow for the great loss which it has sustained, and conveys to the family of Dr. Wilmer its deep sympathy and the prayer that God's richest blessing may ever abide with them to comfort and sustain them in their great loss."

Addressing several hundred of Dr. Wilmer's friends at a service in his memory, held in the Great Choir of

the Cathedral on April 3rd, the Bishop of Washington said:

"The conspicuous place that Dr. Wilmer occupied in his distinguished profession is known to men the world over. It is for others who can speak with accuracy of his great work and to give him just praise for his incomparable service. As his friend and bishop, I am afforded the privilege of speaking of the large contribution he made through his long service as one of the most devoted and efficient members of the Cathedral Chapter. No matter how pressing his appointments or exacting his other duties, whether in Washington or Baltimore, he let nothing interfere with his appointment to meet with his colleagues in this important board.

"As his bishop, I was permitted to know something of the fine quality of his Christian character. While his modesty was of such a nature that he never spoke of the place he occupied in his profession, he afforded me the opportunity to appreciate the fineness and depth of his Christian faith. As the son of a distinguished Bishop of Alabama, he cherished the traditions of the Church to which he was attached from boyhood.

"All the later experiences afforded him in his laboratory and in the discharge of his great office but served to deepen the convictions he had held from his youth. While he had been the recipient of many honors from his own and foreign governments and had been accorded one of the highest places in his chosen calling, he placed above all human distinctions, loyalty to the Master whom he devotedly served and followed.

"Dr. Wilmer was a great physician and surgeon, a scholar, and a high-minded Christian gentleman. He won his host of friends not only by his exceptional skill but by the sterling qualities of his fine character. It is most fitting that his body should find sepulture in the Cathedral he so long served. He is the first of his profession to be interred here.

"His memory will be cherished by

the host of men and women to whom he so efficiently ministered. But in this Cathedral there will be retained affectionately by his bishop and colleagues of the Cathedral Chapter the memory of his singularly noble, gentle and Christian example. Like Luke of the Gospels, he earned the high distinction of being the 'beloved physician.'

Colonel Henry Breckinridge of New York, Secretary of the Wilmer Foundation, spoke of Dr. Wilmer's place in medical science, saying:

"The strident clamor of faction will disappear into oblivion. Schemes and combinations will fail and disintegrate. Systems of this and that will be heralded, installed and scrapped. The work of the saint and scientist endures.

"Who can recall the names of premiers and generals when Pasteur was seeking and finding some of the secrets of life in his basement laboratory? Who was the mayor when Madame Curie discovered radium? Who was Galileo's reigning prince, or the congressman of Wilbur Wright? The name of William Holland Wilmer will be remembered by many here and abroad as long as the human eye requires the ministration of the skillful physician. Though the layman is not competent to judge such matters, I presume at least to believe that his place in the history of American ophthalmology will resemble that of Fuchs of Vienna, who was first his predecessor, then his teacher, and finally his colleague.

"Dr. Wilmer inspired and created the Wilmer Ophthalmological Institute of the Johns Hopkins University and Hospital. For nine years he was the director, drawing to his side from many lands and all sections of our own, promising students attracted by his personality and professional genius. And they went forth again as many beams of light from a central source to carry to humanity his message of skill and healing.

"Then his Institute became not a challenge, but an invitation and in-

spiration to others to go and do likewise. Three similar undertakings were established in widely separated American cities and two of them were the benefactions of his patients. Dr. Wilmer has worked a peaceful revolution in research, teaching and clinical medicine in the field of American ophthalmology.

"Wilmer the scientist was built on Wilmer the man. To him the eye was not an isolated organ of the body. It was the window of the soul. Through it he plumbed the depths of human nature, divined the fundamental causes and began his healing applications at the roots of things. If Napoleon concluded that in war the moral is to the physical as three is to one, to the layman it seems that Dr. Wilmer made a more glorious application of a similar idea to the art of healing.

"In his sight, the rich and poor, the lowly and exalted were the same. Men and women were not personages but persons. There was no condescension in his charity. He had a genuine and profound respect for the dignity of humanity. In the dark room which he made a chamber of light he did not see his patient's clothes.

"Physical courage was his simple and natural attribute as a soldier. Surgeon in charge of the Medical Research Laboratories with the U. S. Army in France, already he had passed the half century mark of earthly life. But in the great aviation training centre at Issoudun scores of young American soldiers were going weekly to their deaths in the primitive planes and speeded up training of the war's final stages. The causes must be analyzed to be remedied. Colonel Wilmer made his scientific observations of the physiological consequences of violent aerial maneuvers. He made them in the air with the pilots, observing their every reaction during the whole series of evolutions. Applying the lessons of his observations, the training losses were spectacularly diminished and another chapter written in his life record of serving and saving.

"I know he would desire to have recognized on this occasion a fundamental fact of his life and career. It was no lone and single affair. It was the joint venture of two minds, two hearts, two souls. Re Lewis Wilmer, his wife, was an equal and essential member of a great partnership for the service of humanity.

"His family, his friends, his stu-

dents, his profession, his country, and his God received his unswerving devotion. Running through his life was another love—trees. And especially the conifer—the evergreen—the symbol of liberty and eternal hope. He has gone Home to the Master of his soul to await his loved ones. He will live in our hearts fresh and inspiring as the evergreen in the soil of his Virginia hillside."

DR. WILMER'S VISION FOR WASHINGTON CATHEDRAL

I believe so profoundly in the need of a Cathedral in the Nation's Capital that if a Cathedral had never existed anywhere before, it would be necessary to invent one now and place it here where it can be a glorious beacon to guide the course of men and the Nation.

I believe in it because it will be a great spiritual "sending station" to all the land; for nations rise or fall according to the sincerity of their religious life.

I believe that we are building in the spirit of worship to withstand the fury of the elements, the tooth of time and the wrath of men—we are building for Eternity. Like the ancient silver lamps of Durham, the Cathedral of Saint Peter and Saint Paul on Saint Alban's Mount will signify "ever watching unto God."

(From his address at the annual meeting of the National Cathedral Association in 1929.)

CHARLES BEECHER WARREN*

One of the most soul-satisfying collects in that matchless treasury of devotion, our Book of Common Prayer, is to be found in the Order for the Visitation of the Sick. We there beseech our God Whose days are without end that:—

"When we shall have served Thee in our generation we may be gathered unto our fathers, having the testimony of a good conscience; in the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with Thee, our God, and in perfect charity with the world."

In the case of our dear friend,

Charles Beecher Warren, this prayer has been abundantly answered.

The record of his life of slightly less than 66 years is a chronicle of continuous and effective service. Born in Michigan on April 10, 1870, he made his home in his native state till his death on February 3, 1936. From Michigan, however, he was constantly summoned by the call of duty. There was therefore no geographical limit to his activities. His influence with his generalion was world-wide. He was of the type—

".... that soar but never roam:
True to the kindred points of
Heaven and home"

That he early made the most of his ample educational opportunities is witnessed by his membership in Θ.B.K. The soundness of his professional

* A member of the National Committee for Washington Cathedral from 1927 to 1936; he had been chairman of the Detroit Committee in 1920. He died at his home in Detroit on February 3, 1936.—Editor's Note.

training manifested itself in a practice which soon won for him national recognition. This recognition included his appointment as counsel for the United States in the celebrated Behring Sea case and in the Fisheries controversy with Great Britain which was submitted finally to the Hague Tribunal. His fitness for delicate diplomatic tasks was recognized by his appointment as Ambassador first to Japan and later to Mexico at moments when strained international relations required unusual wisdom and tact. His marked success in both missions is part of the history of the United States.

His loyalty to his country carried him into her military service during the World War. Successive promotions gave him constantly increasing opportunities for usefulness. How well he took advantage of them is witnessed by an unusual official commendation from Major-General Crowder, under whom he served, and by the award of the Distinguished Service Medal. His qualification for the official leadership of the American Bar was attested when President Coolidge nominated him to be Attorney General. The failure of the Senate to confirm the appointment is one of the blots

on the record of that body. His labors for the Republican Party, both on the National Committee and in Convention, were long continued and of immense value. Reviewing his secular life as a whole, it was one of great service to his community, his state, and his country.

Living as he did in the Communion of the Catholic Church, his assuredly was the testimony of a good conscience. This appears not merely from the wholesomeness of his personal conduct and the beauty of his domestic life, but from the fidelity with which he discharged all his duties to his parish, to his diocese and to the church at large. As vestryman of Christ Church parish in Detroit for many years he was a pillar of strength upon whom his friends, Dr. Maxon, now Rector Emeritus, and Mr. Creamer, the present rector, could always rely. As the principal builder of Christ Church Chapel in Gross Pointe Farms that beautiful edifice will stand as his abiding memorial. In diocese and in General Convention he served his diocese and the Church with conspicuous ability. His interest in Washington Cathedral was ascribable in part



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CHARLES BEECHER WARREN

"That he died in perfect charity with the world appears from the record."

to the clearness of his vision and in part to the power of his faith. He perceived at once the far-reaching influence which a Cathedral in the Nation's Capital might exert; and his imagination was fired by this great adventure for God. He worked zealously and gave generously to hasten the building of the Cathedral structure. In recent years only limited strength and the pressure of affairs deprived him of the pleasure of a more active service.

When the time came for this stage of an eternal life to end he met death

in the confidence of a certain faith and in the comfort of a reasonable, religious and holy hope. Holding a like faith and comforted by a like hope his devoted wife and children have had the sad satisfaction of receiving innumerable proofs of the esteem in which he was held by all and of the affection he had inspired in a great company of friends. That he died in perfect charity with the world appears from the record. That he was received with favor by the God he served is a happy assurance in which we all can share.

G. W. P.

MR. FORD PAYS TRIBUTE TO HIS FRIEND

Charles Beecher Warren had served so long and so well in so wide a variety of ways that death found him rich in excellent achievement. He was a man of great personal honor whose unusual abilities were used under a definite sense of public responsibility. While this doubtless added to the burden of his work it also deepened the quality of it.

He was a lawyer in the larger sense of being a maker of peace through righteousness, and as a public servant he had the welfare of the ordinary citizen always in his view. No doubt these qualities were inherited from his fine American ancestry and were fortified by his genuine attachment to the ordinances of religion.

HENRY FORD.

HENRY BEDINGER RUST*

I FIRST came in contact with Henry Bedinger Rust some fifteen years ago. We were brought together by a ease in which Mr. Rust expended great effort over a period of months in the hope of correcting what he believed to be a gross injustice suffered by an individual in no way connected with him. The circumstances were such as to convince me that he was a lover of justice and fair play. Later, in the course of companionship with him, I learned that this quality was merely the expression of a thorough-going acceptance of Christian teaching.

I never knew exactly how his inter-

est in Washington Cathedral was aroused. It was first manifested in 1927 and continued until his death. During all the intervening period, in spite of the pressure of business and other responsibilities, he gave freely of his time, his counsel and his money. His interest in and enthusiasm for the Cathedral was so great that he persuaded many of his associates and friends, of different denominations, to join in the undertaking and help finance the Cathedral.

In his judgment it was imperative that the Protestant element in the religion of the Republic should, as well as the Catholic element, be represented at the Nation's capital by a great Cathedral matching in beauty magnificent public buildings dedicated to secular uses. He regarded it as eminent-

* Also a member of the National Committee for Washington Cathedral from 1927 to 1936; he died at his home in Pittsburgh on January 17, 1936.—Editor's Note.

ly fitting that this undertaking should be sponsored by the Protestant Episcopal Church. He considered the Church of his allegiance to have been one of the greatest influences for good in the development of our national life. He felt that the building of the Cathedral in Washington was one of the most important enterprises ever undertaken by any religious body. He missed no opportunity to enlist in the project the interest of acquaintances and friends.

His life had been as strenuous as it was useful. Born in Virginia December 13, 1872, he retained to the end his love for his birthplace and his sense of loyalty to the "Old Dominion." From the time, however, that he was eighteen years old his lot was cast in the north and west, Pittsburgh being the center of his principal activities.

This is not the place in which to set down the particulars of his progress. Suffice it to say that the record of that progress from obscurity to the pinnacle of scientific and industrial achievement is one of those many romantic records which together tell the story of America's industrial greatness. Native ability, simplicity, vision, tireless

energy, sterling character and great personal charm are among the elements which in combination placed Henry Bedinger Rust in the front rank of American industrialists.

His home life and his relationship to his church were sources of lasting happiness to him and of inspiration to his friends. He was for some years a vestryman of St. James' Church, Leesburg, Virginia, and of Calvary Church, Pittsburgh. These two parochial relationships, one in the south and the other in the north, were in a measure coordinated and supplemented by his relation to Washington Cathedral. Standing as it does, on middle ground between his two parishes, the Cathedral seemed near his heart both when he was working in Pittsburgh and when (all too seldom) he was resting in Virginia. Standing, as it also does, for a wider outlook upon the world of spiritual opportunity and influence, the Cathedral appealed strongly to a man of one blood with the builders of the Nation.

Those of us who have been closely associated with him in his work for the Cathedral realize keenly that we have lost a valiant colleague and a faithful friend.

HENRY BEDINGER RUST

"The elements combined to place him in the front rank of American industrialists."

G. W. P.





CATHEDRAL CHRONICLES

Recent Progress Reports from Temples at
Home and Abroad

The new Chapel of the Ascension at Christ Church Cathedral in Eau Claire, Wisconsin, was dedicated recently by Bishop Frank Wilson. The building, complete in every detail, was the gift of Mrs. Mary Dulaney. (See "Architecture Versus Climate" in the Michaelmas, 1933 issue of THE CATHEDRAL AGE.)

+ +

A service was held in St. Paul's Cathedral, Detroit, not long ago, commemorating 100 years of history in the state of Michigan. As Dean of the Cathedral, the Very Reverend Kirk B. O'Ferrall, D.D., conducted the service

and the address was delivered by Orla B. Taylor, official historiographer of the Michigan Historical Society. Some twenty patriotic organizations participated.

+ +

A rally for Episcopal students in the universities and colleges of California was held in Grace Cathedral, San Francisco, marking the closing event of the diocesan convention of the Diocese of California. Attended by some 1,200 students, it was the culmination of extensive work to re-interest the college students in the life of the Church.

The service was conducted by the presidents of the various Episcopal student clubs. Bishop Edward L. Parsons gave the blessing, and the Reverend Eric Bloy of La Jolla preached the sermon.

+ +

The annual service for the National Welsh Festival was held at St. Paul's Cathedral in London on February 27th with the Bishop of St. Asaph as the preacher. This service has been held in St. Paul's (except for the World War years) continuously since 1890.

+ +

Repairs to the roof of Ripon Cathedral in England, due to the ravages of the death watch beetle, are proceeding steadily.

+ +

The Friends of Peterborough Cathedral are proposing, with consent of the Dean and Chapter, to proceed

RETURNING

When construction was begun at Washington Cathedral a quarter century ago, certain fine old oak trees necessarily were cut to make room for the foundations.

Residents of the neighborhood mourned to see the grove destroyed. But the Cathedral authorities were not bankrupt of sympathy for the trees. Instead, with vision and foresight, they planned a "resurrection" for them. The timber was shipped to Cambridge, Mass., where it still remains in a special variety of storage, being seasoned in anticipation of the day when at last it will return to Mount Saint Alban to be built and carved into a beautiful series of choir stalls—a distinguishing and serviceable adornment of the noble church for which the oaks were sacrificed.

From "Washington Wayside" in
"The Evening Star."

with the paving of the South Choir aisle and the remaining portion of the South Transept, which have for many years been unpaved. The floor has consisted merely of a temporary cement covering left by the builders after the restoration of the Central Tower.

Great care is being taken to safeguard the sepulchral slabs, (one or two of them of great size) which, though not inscribed, are identified in the Cathedral records. The chief one covers the site of the grave of Mary Queen of Scots. The Friends will also, if funds permit, undertake the renovation of the ancient Norman sacristy, which adjoins the demolished Abbot's Parlour and Chapter House.

William Fitz-Simon, of Surrey, has given £1,000 to build the south-east porch of the new Guilford Cathedral in memory of his wife.



An exhibition of books and documents, in which the authorities of Winchester Cathedral and Winchester College are collaborating, is being arranged in connection with the Cathedral Appeal Fund this spring. The organizers will endeavor to gather the most important documents relating to the life and work of William of Wykeham, Chancellor of England, Bishop of Winchester, and founder of the Colleges of St. Mary Winton in Winchester and in Oxford. He was the builder of the great Nave of Win-



Wide World Photos, Inc.

NEW HOME COMPLETED FOR THE LEAGUE OF NATIONS IN GENEVA

At an estimated cost of \$10,000,000 which, by coincidence, is likewise the total offerings required to finish the fabric of Washington Cathedral including the "Gloria in Excelsis" tower to rise higher above the Potomac River than the top of Washington Monument.

chester Cathedral in its present form.

Another section of the exhibition will consist of illuminated books produced in the mediaeval abbeys of Winchester where workmanship was for centuries the finest in Europe.

+ *

A group of forty-eight students, one from each state in the Union, visiting Washington on a "Good Citizenship Tour" under the auspices of the Daughters of the American Revolution, came to Mount Saint Alban on April 18th. They were conducted through the Great Choir and the Crypt Chapels of the Cathedral. Each one in the group signed the visitors' register in the Curator's Office and many purchased miniature flags of their respective states.

+ *

As this issue of THE CATHEDRAL AGE goes to press, plans are nearing completion for the annual meeting of the National Cathedral Association to be held on Friday afternoon, May 8th. The Reverend S. Parkes Cadman, D.D., LL.D., Pastor of the Central Congregational Church in Brooklyn, N. Y., and a member of the Cathedral Council, will deliver the principal address at the business session at 2:30

THE ARCHBISHOP WRITES

BISHOPTHORPE, YORK.

18 February, 1936.

DEAR MR. ——:

I am most grateful to you for the papers that you have sent me, including the Service held in connection with the death of King George. The association of the people of the United States with our own in this tribute is very precious, and will do great good to our common cause.

Yours sincerely,
(Signed) WILLIAM EBOR.

o'clock in Whitby Hall. The Bishop of Washington will make his address during choral evensong service in the Great Choir and the program will conclude with a reception in the Bishop's Garden.

Leaders of the National Women's Committee, of which Mrs. William Adams Brown, of New York City, is Chairman, will meet in Washington on May 7th to be received at the White House for tea at 5 o'clock with Mrs. Franklin D. Roosevelt, Honorary Chairman of this Committee. Representatives of more than eighteen states will meet on the morning of May 8 at

BUILDING FOR THE AGES

The accompanying picture shows workmen laying the last sheets of lead on the North Transept roof of Washington Cathedral. Every visitor to Washington should visit this great building on Mount Saint Alban slowly growing there to the glory of God and as a center of worship and adoration for Christians of every name.

On the grounds are the National Cathedral School for Girls, a boys' preparatory school, a parish church, the residence of the Bishop of Washington, the Bishop's Garden, the College of Preachers, and at the center and heart of it, the unfinished Cathedral. The Chancel, Choir, and North Transept are finished, now work is being done on the South Transept and it is hoped to complete and enclose the Crossing: when that is done there will be seats for twenty-five hundred worshipers.

Day by day, every year, there is a steady stream of visitors to the Cathedral: many come to pray and worship, some to wander in the garden, many to visit the beautiful chapels in the crypt, all to stand for a moment before the grave of Woodrow Wilson. There are none but go away uplifted by the vision of this great act of praise to God slowly rising in steel and stone.

(From "The Diocese," official organ of the Diocese of South Carolina; March issue, 1936.)

the home of Mrs. Anson Phelps Stokes, 2408 Massachusetts Avenue, to discuss plans for furthering the "Union of States" plan. (See article by former Senator George Wharton Pepper on pages 28 and 29 in this issue of THE CATHEDRAL AGE.)

+ +

Among the special preachers at the people's evensong service in the Great Choir of Washington Cathedral on recent Sundays were Dr. Douglas S. Freeman, Editor of *The Richmond News Leader*; Dr. John R. Mott, Chairman of the International Missionary Council, and the Reverend Dr. Henry P. Van Dusen, Dean of Union Theological Seminary, of New York City. Dr. Freeman and Dr. Mott are members of the Cathedral Council.



Courtesy of St. Alban's News

SIR WILLMOTT LEWIS (ABOVE)
AND ARTHUR KROCK

Washington correspondents for "The London Times" and "The New York Times" recently debated the neutrality bill before the class in Government at St. Alban's, the National Cathedral School for Boys. Harold Hinton of "The New York Times" staff presided. The boys availed themselves of the opportunity to question the speakers.



CATHEDRAL DOMINATES THE TOWN

The following quotation is taken from a letter received by one of the Pilgrim Aides, who escort visitors through Washington Cathedral: "A whole week has passed and I have not written to tell you how much I enjoyed that delightful, soul-satisfying trip to the Cathedral. Our pilgrimage to the various parts and to the Chapels was not like some conducted experiences in Cathedrals I have had in Europe, where everything was cut and dried and said in such a perfunctory way. Here it was so reverently and feelingly done that it was an inspiration."

The latest issue of the quarterly bulletin published by "The Liverpool Cathedral Committee" contains a remarkable series of photographs of the Central Tower of that edifice as it will appear when completed some five years hence. These photographs are all taken from a model which was built for the architect to enable him to arrive at a decision on various points which were incapable of satisfactory solution on the drawing board. Actually, it is the sixth design which Sir Giles Scott has produced.

A news note in this bulletin concerns Lieutenant Colonel Vere E. Cotton, the Honorable Secretary of "Liverpool Cathedral Builders" since its organization in 1925, who has resigned because he is unable to devote

sufficient time to the work. He has been succeeded by Mr. H. D. Woodsend.

+ +

Plans for the reconstruction of Sheffield Cathedral so that it will seat 2,000 people, about double the present capacity, at an estimated cost of £100,000, were accepted by the Sheffield Diocesan Conference recently.

+ +

The Right Reverend L. S. Kempthorne, Bishop of Polynesia, announced some time ago that building a Cathedral in Suva, Fiji Islands, will begin early in 1936. Funds for building have been accumulating for fifteen years.

+ +

In Birmingham Cathedral a united



LIVERPOOL CATHEDRAL REARS MASSIVE WALLS

A recent etching by G. Wedgwood featured on greeting card from England.
It shows the Rankin Porch.

intercession service for the peace of the world was held. The lesson was read by the Reverend J. R. Coates (Wesley Hill Village Presbyterian Church); intercessions were offered by the Reverend N. F. Hutchcroft (Methodist, Central Hall); and a short address was given by the Provost (Bishop A. Hamilton Baynes).

+ +

The Bishop of Swansea and Brecon writes to the Editor from Ely Tower in England "to thank you for the copies of the Washington Cathedral Guide Book, THE CATHEDRAL AGE, the picture post cards, and the Christmas cards, which you have been good enough to send to me through Mr. W. D. Caroe. I am very interested to be possessed of them."

+ +

Robert Stokes, Secretary of the Press and Publications Board of the Church Assembly in England, sends a copy of



COLLEGE OF PREACHERS (REAR VIEW)

the festival program for the Friends of Peterborough Cathedral held last November. It included a lecture for Secondary Schools on "History and Architecture of Peterborough Cathedral"; two plays entitled "The Great World Theatre" and "The Acts of St. Peter" and festival services with music by a choir of one thousand voices with orchestra and organ.

Form of Testamentary Disposition

PERSONAL PROPERTY

I give and bequeath to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, the sum of _____ dollars.

REAL ESTATE

I give and devise to the Protestant Episcopal Cathedral Foundation of the District of Columbia, a body corporate, and its successors, forever _____

In the District of Columbia and in most of the States, a will bequeathing personal property or devising real estate should be signed by the testator and attested and subscribed in his presence by at least two credible witnesses. In a few states three witnesses are required.

For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.

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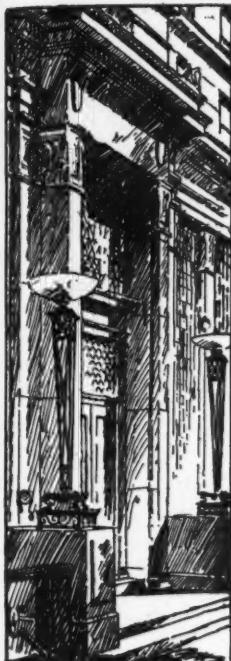
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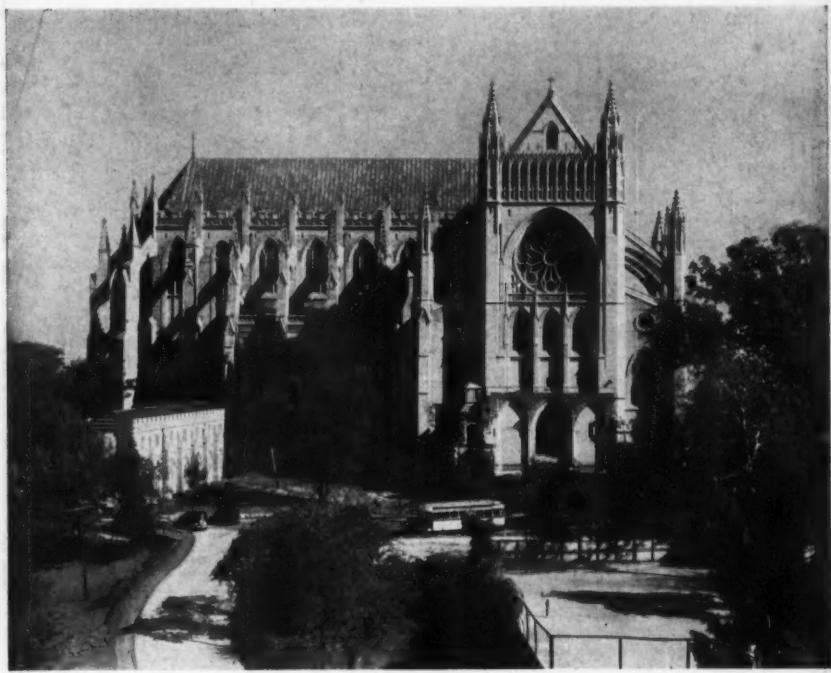
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A RECENT GENERAL VIEW OF WASHINGTON CATHEDRAL FROM THE NORTH

Showing the Apse or Sanctuary, the Great Choir and recently completed North Transept, and the Meredith Howland Pyne Memorial Cloister below the buttresses of the Sanctuary.

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